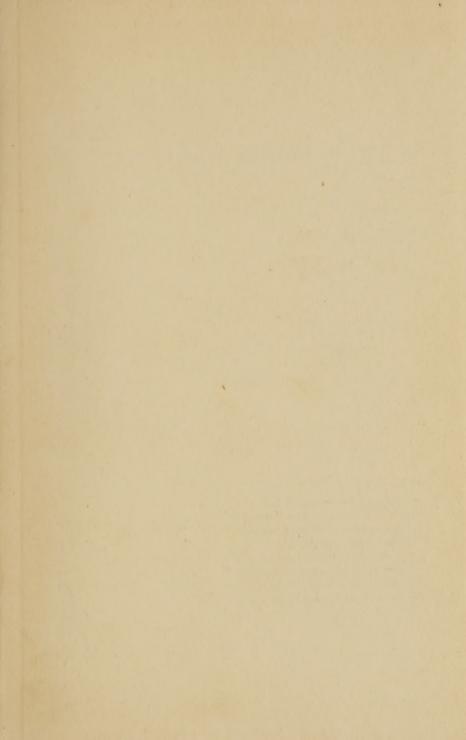
THE IDEAL
SCHOOL
BOGOSLOVSKY



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THE IDEAL SCHOOL

The men of experiment are like the ant; they only collect and use; the reasoners resemble spiders, who make cobwebs out of their own substance. But the bee takes a middle course, it gathers its material from the flowers of the garden and of the field but transforms and digests it by a power of its own. —Francis Bacon

MODERN TEACHERS' SERIES

EDITOR-WILLIAM C. BAGLEY

HARRIS

A Brief History of the American Public

School. Finney

CHANGING CONCEPTIONS OF SCHOOL DIS-

CIPLINE.

CURRICULUM PROBLEMS. BRIGGS
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THE IMPROVEMENT OF TEACHING.

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PROBLEMS. WAPLES AND TYLER

A Sociological Philosophy of Education. Finney An Introduction to Economic Problems. Clark

THE IDEAL SCHOOL. BOGOSLOVSKY

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THE IDEAL SCHOOL

by
B. B. BOGOSLOVSKY

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1936

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To My Family

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This is not a novel. It is a confession of faith, a presentation of an educational and cultural ideal.

A strong reaction against too abstract and academic teaching has developed recently in education, but our written educational discussions are as dry and formal as ever.

The author is firmly convinced that no basic human problem can be given justice if treated in logical conceptual terms only. This belief is responsible for the author's venture to present his point of view in broader symbols, more flexible and inclusive.

All characters of the narrative are entirely imaginary.

B. B. B.

Cherry Lawn, Connecticut, 1936.



EDITOR'S INTRODUCTION

The exposition of educational theory in a fictional or semifictional form is not a new thing: Witness, for example, Rousseau and Pestalozzi. It would, however, be difficult to find in educational literature a better exemplar of this particular form of discourse than the present volume by Dr. Bogoslovsky.

Both the friends and the critics of the Progressive School of educational theory will find much to admire in this book, and while the critics seem to have the better of it in the first part of the book, the actual description of the Ideal School seems to lean somewhat toward a balancing of the scales. The central emphasis upon the development of personality will please both groups. The rejection of subject-matter boundaries will be welcomed by the Progressives, while the insistence that there are certain lessons that must be learned whether or not the learner has an inner urge to learn them will not displease the critics. The Ideal School, too, is based upon an illuminating concept of discipline.

The importance of utilizing in the work of education multisensory appeals — color, forms, scents, music, and the like as far as the editor is informed, has never been set forth so convincingly or in such detail.

The too literal reader may close the book with the impression that the visiting committee had a fairly busy day, but there is a fictional license as well as a poetic license.

WILLIAM C. BAGLEY



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ONE

MY NEW ACQUAINTANCE

INTRODUCTORY ORIENTATION



MY NEW ACQUAINTANCE

THE CHALLENGE OF NEW EDUCATION

Not long ago I read somewhere about a German mathematician who discovered that, owing to the laws of chance, all events in nature come and pass in waves or cycles. It is something like a scientific equivalent to the old saying: It never rains, but it pours. I am not mathematician enough to judge how much truth there is in this view; but when I think of the shower of favors that Lady Luck has bestowed on me during the past month, I almost begin to believe that there must be something in this German theory.

A Ph.D.'s good luck

The very fact that I secured the professorship at Branton, and so unexpectedly — in less than ten days after receiving my Ph.D. — was in itself a piece of uncommonly good luck.

It is true that my dissertation scored a pretty neat success. The "old man" said that "to his knowledge it is the best application to a single important problem of the general principles for which progressive education stands nowadays." To be sure, Dick Barrows, a rather clever fellow who took his degree with me, remarked in his usual sarcastic manner that in plain English this estimate means neither more nor less than that I followed to the letter everything that old Brooks told me to do. To a certain extent he is right; of course, you can't write your dissertation and neglect your

adviser completely. But it does not change the fact — and Dick knows it better than anybody else — that I slaved on those precious two hundred and fifty pages for two whole years, day and night, and really *The Problem of Growth in the Light of Experiencing as Such* turned out to be what several reviews called a distinctly "scholarly contribution."

Nevertheless, beyond doubt the two main events in the rather extraordinary chain of circumstances that brought me

to Branton were due to sheer good luck.

The first was that Professor Wilson finally vielded to his almost pathological mania for oriental mysticism and resigned his chair of Philosophy of Education exactly at the climax of the bitter criticism of Branton's School of Education. As everybody knows, Branton's conservatism in educational matters had become almost proverbial. Those at Branton continued to lecture solemnly and to preach faithfully their educational "ideals" as if during the last twenty years nothing had happened in the world. But lately the criticisms of their publications in the educational press had become too monotonously unfavorable. Several rather biting attacks had appeared even in their own campus papers. The general consensus among educators had turned unconditionally against their position. All that was too much even for the famous "equanimity" of the Branton School of Education. And just at that moment Wilson resigned. Everyone who knows Wilson knows that he did not resign because of the storm (if, indeed, there was any connection with it), but rather in spite of it. It just happened that Wilson's obsession with the "wisdom of the East" had reached its saturation point. He had just succumbed

to his beloved "Nirvana" and sent his resignation to Dean Bennet, who could do nothing but accept it. But to me it turned out to be the first smile from Lady Luck.

Dinner at seven

The second break for me was that incredible dinner party of Dr. Grey's. I always beware of people whose eyes laugh when their lips are stern, and whose lips smile when their eyes are cold. They are capable of anything. I can imagine the peculiar smile of Dr. Grey when the idea first came to his mind to invite old Brooks and Dean Bennet to dinner together. Professor Brooks and Dean Bennet sitting side by side consuming peacefully their ice cream and nuts! Many people, I am sure, would willingly have paid an admission fee to see such an event. It is no secret that since their first public controversy about "the educational value of experimental study of transfer of training" they have not been on specially friendly terms. After the even more notorious debate "Teaching or Learning?" their relations became tense. Dean Bennet's comments on the Loeb and Leopold murder, Professor Brooks's answer to it, and later their exchange of remarks on the Sacco and Vanzetti case made them almost open enemies.

Now, after all that, imagine someone having nerve enough to invite both of them to a small stag dinner! I know for certain that neither of them had even the slightest suspicion that the other was coming.

The manners and self-control of both were admirable; there was not the slightest sign of surprise or uneasiness. Both took it as a most natural occasion. I had heard a

great deal about Dean Bennet's wit and resourcefulness, but the way in which he made use of this situation was really Napoleonic — a stroke of genius. In the course of the afterdinner conversation he himself, in a rather open manner, introduced the subject of the present attacks on Branton; protested that all the criticism was unfair, prejudiced, and in fact without foundation; and held that while they certainly were not Bolsheviki at Branton, while they still had some individual conservative professors, the school as a whole was as broadminded, liberal, and tolerant as any other leading university. All the talk about inbreeding - that they appoint to responsible positions only stolid conservatives "aged in the wood" of their own training - all that was stuff and nonsense. To prove it beyond doubt, and to answer the criticism once and for all, he had decided, he explained, to invite as Wilson's successor a man as young and progressive and remote from Branton's own influence as possible. And to make sure that they would get the right man and a genuine progressivist, he was asking Professor Brooks to recommend someone.

The old man certainly was equal to the situation and quietly, without a moment's hesitation, mentioned me!

Thus some cosmic aberration of a distinguished savant and the practical joke of a stout epicurean conspired to present a newly hatched Ph.D. with a responsible position in a leading university.

A springboard or a trap?

To what extent this opportunity was an unmixed blessing or an honorable privilege is, of course, an open question. As soon as Dick Barrows heard about it, he told me that it was distinctly not an honor but a trap, and that he would think twice before accepting. I tried to tone him down, saying that he didn't run much risk of encountering such a situation as a personal problem. But it didn't work; he stubbornly and eloquently insisted that the whole affair was just a fine piece of strategy on the part of Dean Bennet to get me, a young and inexperienced radical, alone into this citadel of conservatism, and to keep me under continuous fire from all sides until I should lose my head. Then he would catch me in some misstep and would show conclusively to the whole world how good for nothing all those progressives were.

I think that Dick, as usual, exaggerated Dean Bennet's cunning. But even if all that were true, I considered my going to Branton an even greater opportunity, because if anybody was to be beaten, it would not be I.

To return to the chain of events so favorable to me, I sometimes think that small and inconspicuous happenings, actually making up the tissue of life, have been even more striking than big spectacular events. Never in my life had everything led so smoothly and obligingly to the same goal. Everyone I called on the telephone was at home; people I planned to see met me on the street; appointments came at the most convenient times; my books all went into the box I got for them; trunks and suitcases absorbed all that I crammed into them. Even the lease of my modest apartment co-operated and chose to expire just one week before the day I had to go to Branton.

So I decided to start earlier and stay a few days with the Timminses. Bob is my school chum and an old friend.

Both he and his wife were very proud of my success; as soon as they heard the news, they invited me to stop at their place on my way to Branton. Naturally when the day came to say good-by to New York, I reached the Grand Central in the highest of spirits.

"Pacific 231"

There are many people who hate traveling by train. They find it dull, uncomfortable, tiresome. For me, on the contrary, railroads have had a peculiar fascination from my very childhood. Crowds at the stations, the solemn, almost mysterious gates leading to the tracks, trains rushing with mad speed, gigantic locomotives breathing heavily, the scenery through the car windows flowing by incessantly and noiselessly, chromaticisms of engine whistles — everything connected with railroads, even the pungent bouquet of steam, smoke, and oil smells — always step up my vitality in a peculiar way and fill me with energy and zest.

I am not a great lover of music. In fact I have no time for it. Modernistic compositions especially seem all too shrieky and too neurotic for me. But there is one piece among them of which I am very fond. This is Honnegger's "Pacific 231." By the way, it was Dick who made me go to hear it. I like the "Pacific" because I think that in it the composer expresses very well the symbolic significance of a locomotive. In my opinion the main factor, which is responsible for the emotional reaction set forth by railroads, is exactly the symbolic meaning of a locomotive, experienced perhaps in more tangible, more rational terms. Always going ahead with ever increasing speed, building more and

more powerful and perfect machines, controlling better and better our environment, increasingly subduing and dominating the forces of the world around us — this is the essence of the progress of human intelligence. And when the thundering of a locomotive helps us to realize it, we are easily fascinated.

The knight-errant of progress

The fascination got a grip on me even more than usual as the train, clattering, shaking, and rushing swiftly, carried me on to Branton. Never before had I felt so keenly the irresistible enchantment of the process of progress and the supreme value of the growing mastery of human intelligence, perhaps because never before had I personally shared or taken so extensive and active a part in it as now. The past few years and especially the past few months had been for me a continuous success leading to further success. Is not that, incidentally, another good definition of progress? Now as a final touch had come the professorship at Branton which I had attained at an unusually "tender" academic age.

The more I thought about it in the comfort and mental isolation of the Pullman car, the more I realized the importance of what was ahead of me. I began to see it not as a personal success only, but as a great social responsibility. It looked to me more and more like a hazardous mission, like a command to a soldier of Progress. Entering the famous citadel of conservatism in American education quite alone, carrying openly the banner of New Education, with firm determination to win and to conquer — this was certainly a thrilling adventure, but also an immense responsibility.

With all due respect to the head that nature had presented me with and that I had carried on my shoulders for the past twenty-seven years, I probably would not dare to plunge into the adventure were it not for the most reliable, most powerful weapon that lately has been constantly with me namely, our modern scientific conception of education. The masterful amalgamation of philosophy, based on experience, scientific sociology, and objective psychology, is such a remarkable achievement of human intelligence that it really cannot fail to impress and conquer any mind that is unprejudiced and open to the voice of reason. For myself, I have been firmly convinced by my studies of the last few years that no normal intelligence (unless hopelessly indoctrinated) can resist this array of stern facts of reality, analyzed by rigid logic and organized into a thoroughly scientific and progressive point of view. This was the main reason for the optimism and hope for success with which I undertook my mission.

THE CLEVER USE OF APPEALING SLOGANS

The "Treasure Chest"

These reflections made me think of my "Treasure Chest." I realize that this romantic title does not at all fit either the contents or the nature of that receptacle. In fact it was Dick again who sarcastically nicknamed it my *Treasure Chest*; I accepted the name partly as a challenge, partly because in a sense it expressed my emotional attitude toward the thing.

In appearance this Treasure Chest was nothing more than a regular small filing case with a set of index cards on which I had typed the main points of my conception of education.

Neverthless it was a precious thing to me. It was tangible, objective evidence of the complete, definite crystallization and organization of my educational philosophy, which was the result of my recent intense studies and hard thinking. I had spent much time selecting the most important problems, finding the best formulation for them, and choosing or inventing appealing mottoes, simple illustrations from everyday experience, and helpful quotations. Applying principles of modern filing and classification, I had arranged and indexed the cards so that I could easily pick out material for either a short talk or a regular lecture on any main issue of modern education, already organized and supplied with illustrations, stories, and quotations. It is surprising how many different lectures on different topics one can make, using practically the same material — with the help of such a relatively simple contraption.

I could not resist the temptation. Opening my suitcase, I took out the "Treasure Chest." Indeed I almost felt a tender devotion to this thing which absorbed so much of my thought and work. I opened the case and began to look through the cards for the sheer pleasure of seeing them in all their amusing complexity — of the stars, the crosses, the triangles, and the squares of different colors that made the arrangement so articulate, flexible, and adjustable. Almost like a living organism!

A dream and awakening

"Learning by doing," "Education is life," "Activity leading to further activity," "Liberation of intelligence," "Self-expression vs. imposition" — all these old friends and

ever new companions looked up at me. And this procession of the familiar ideas and notions with which I have identified myself so intently produced quite a peculiarly soothing, relaxing, almost caressing effect, and a feeling of profound peace and tranquillity descended upon me. Probably it was a reaction against the almost nervous elation and excitation of the last days. Perhaps the air in the car, rather stuffy and definitely too warm, had something to do with it, but I sank into a kind of reverie or deep musing.

My meditation lasted just a few minutes, but my return to reality was quite sudden and not very comfortable. I do not know exactly how it happened. Perhaps the train started suddenly, or somebody pushed me in passing by. Perhaps it was just physical relaxation following upon mental. At any rate my "Treasure Chest" made a plunge forward and many of my precious cards spilled out.

It has always been my belief that inanimate things, after being long confined in small compass, when they are let loose, behave exactly as people or animals would under the same circumstances. Thus coins spilled from a purse or spools from a sewing box run away in all directions and as far as possible. My cards were no exception. They spread all over the floor, like a family of rabbits dropped from a bag. It was not a pleasant task to pick up the blessed cards while I was watched somewhat humorously by every one in the car.

Fortunately a gentleman who occupied the seat opposite me came to my rescue, and with most remarkable efficiency. I was amazed at the speed and accuracy of his long legs, arms, and fingers and at the general grace and balance of all his movements. He seemed to be performing some esoteric

dance rather than picking up a few cards. It was as if they themselves jumped into his hands as pieces of iron seek a magnet. In fact, I must admit that he picked up most of the cards. But I was even more surprised to discover that as he did so he observed something of their contents. After he had recovered the last one, he evened them in a neat pack, shook off the dust, and handed the cards to me.

"I see it is a kind of portable and even flying educational encyclopedia." He opened the conversation with a smile. "May I have a look at it? I happen to be quite interested in educational matters lately."

My "Certainly, sir," sounded most friendly and sincere because I was so very grateful to him for his assistance. The fact that even half jokingly he called my beloved educational child "an encyclopedia," though only "portable and flying," filled my parental heart with pride and joy.

I returned the cards to the case, hastily arranged them as well as I could in a few seconds, and gave the case to my new acquaintance, warning him that many cards must be out of place.

THE HAZARDS OF BEING TOO MODERN

An intriguing stranger

As I looked at his face, I realized that only deep absorption had prevented me from noticing his features. His face was rather unusual. There was nothing particularly striking about the features themselves, which were the cleancut ones of an intellectual in his early thirties. His face arrested me by its dynamic quality, extreme mental vitality, and alertness that challenged attention. Even when he was silent,

in his eyes and in the corners of his mouth there was always a faint suggestion of a half-friendly, half-sarcastic smile. One sensed a general readiness to burst into any appropriate emotional expression. Later when I had a chance to see more of him, I was almost annoyed by this ceaseless play of changing expression. Whatever he said was always illuminated by this facial accompaniment. My later observations convinced me that his liveliness of feature was not an affectation, for on the contrary he was indifferent to the reactions of his audience. Rather did it indicate a complete, almost inconsiderate independence.

He took the case and began studying the cards methodically one after another. I waited for his reaction with considerable interest, almost tension, because this, my educational "credo," had not yet been seen by anybody except Dick and a few other colleagues. I was anxious to see what impression it would make on a stranger. After carefully studying the first third of the cards he passed through the next rather quickly, then with a half-sigh-half-cough, closed the case, fastened the little hook that locked it, and quietly gave the case back to me without saying a word. I was ready for anything but that. Automatically I took the case in my hands. I could not help staring at him with pronounced surprise. He looked as if he were forced to speak and said: "Well, I think I was mistaken. I thought you could do better than that."

An intellectual skirmish

I must confess that this remark both astonished and provoked me. What in the world did he mean by that? My

first impulse was to give an indifferent response and cut off our conversation. As he spoke almost apologetically, however, curiosity won, and I said rather dryly: "I do not at present challenge your judgment on my little compilation, but I admire your self-confidence in so generously appraising me without even knowing me. If I am not badly mistaken we have never met before."

"That is right. I think I never knew of your existence until today, but I watched you for more than half an hour; you were not aware of it. Is it not true that 'only shallow people do not judge by appearances'?"

"That may be a snappy and showy paradox, but it does not prove anything. It means little, and has nothing to do with reality."

"Now it is my turn to admire your self-confidence. If you really mean to stand by what you said, you have a hard time before you. For instance, it is generally accepted that one important characteristic of a great actor is his ability to create original, correct, and convincing make-ups. If you insist that appearances do not mean anything, then obviously any make-up would be good for any part. Again you have to prove that the art of portrait painting as an interpretation of character is not a reality. You have to push out of the realm of reality all sculpture. You have to convince people that the immediate impression or what they call the first impression has no value, while for the very many it is the most reliable guide. You . . ."

"I certainly don't have to do anything of the sort for the simple reason that when I am confronted with a serious problem, I am not interested in such intangible and subjec-

tive things as theatrical make-up, portrait painting, or somebody's first or last impression. I would go to science, to stern objective facts, to experiments.

"In this connection, for instance, perhaps you know that several experiments have been made concerning this supposed ability to judge by appearances. Many good photographs of school children were presented to different judges. The results were negative; the judges could not even tell very bright children from the definitely feeble-minded. Facts like those are more convincing to me than vague impressions and speculative generalizations."

"Oh, that is really splendid! Such a gem of an illustration," he exclaimed, as if speaking to himself. "Future historians, no doubt, will say that the most strking superstition of our time was the universal, irrational faith in the magic power of anything labeled 'science' and the contemptuous neglect of everything that had not that tag attached to it. Take your own case. You said the results were negative. Very well. That is practically the end of it. A negative result never proves or disproves anything definitely except that the experiment is a failure. If the judges could not tell idiots from bright children, then only one thing is sure: The judges could not do so. If they were some of our distinguished professors and savants I should not be a bit surprised at that. They read so much, they think so much, they experiment so much, that they have no time to live. Naturally when confronted with a piece of life, with reality, they are helpless. The very idea of attempting to judge people by a common photograph, not even a good picture! It is almost the same as trying to find the meaning of a poem

by examining a single word, or to evaluate the music of a symphony by a single chord. No, 'facts' like these certainly do not convince me.'

An unexpected blow

Again I asked myself whether it was worth while to continue a discussion with a person maintaining such a peculiar position. But again something sincere and earnest in his manner answered my question in the affirmative.

"Certainly," I replied, "it would not be difficult to meet your arguments, but I am afraid it would lead us into intricacies of methodology—a rather uncertain and most confusing ground. Besides this problem, whether you are right or not in your estimation of my ability is a personal and minor question. What I should really like to know is this: What do you find wrong with my arrangement and presentation of the educational standpoint as formulated in these cards? Your criticism at that point would be of some practical value for me. I expect to lecture extensively on education and hope that this little device will be quite helpful to me. If you call my attention to some of its weak points I should be really grateful."

"Well," he said meditatively, "from the practical point of view I think the weakest feature of your position is that it is rather out of date. For a student of the history of education it has several quite interesting though negative points, but for a practical educator looking into the future it is definitely obsolete."

If such nonsense had been announced in another manner, I should have taken it for just a flat-footed joke; but that

young curio said it in such a quiet, unassuming, and most obviously serious way, without even looking at me, that I almost lost my self-control.

"My dear sir," I exclaimed, "I rely on your statement that you yourself are something of an educator; therefore, you certainly cannot help knowing that no matter how unacceptable my position is in certain circles, it is nevertheless the latest achievement in educational development. You cannot fail to know that it is usually called the progressive point of view. It is, in fact, so modern that some of our reactionary critics often sarcastically call us 'the postmoderns.' Really, your statement seems to me to have no sense to it whatever."

"Oh come, come," said he again very quietly, "just put aside for a moment your rather natural and very touching belief that your goods are the best on the market, and you will see that I at least may be right. While fortunately I am not a scholar in education, I have learned enough to know that your educational philosophy usually proclaims itself progressive, modern, and most up to date. That is exactly the point. A brilliant but little appreciated English philosopher said: 'Nothing is so dangerous as being too modern. One is apt to grow old-fashioned quite suddenly.' That is perfectly true. Any progress is change, while unfortunately not every change is progress. Certainly you would agree with me on that point. Don't all of you Progressivists admire and almost deify Change? I believe since the time of the early Heracliteans there has been no such cult of change. But your pious worship of the goddess of change will not make you immune to her action. Your own beloved theory

is not in the first bloom of youth. Is it not already about twenty to thirty years old? And according to your canons, in the present show of modern civilization, moving so fast, the span of twenty-five years is too long for the popularity of even a most admired prima-donna. So you see, the wise Oscar Wilde was right again, wasn't he?"

"So modern Progressive Education is out of date, too obsolete to be of value! I must confess that is too deep for me. Would you condemn Plato, the great principles of democracy, plane geometry, and the laws of gravitation because they are somewhat more than thirty years old?"

"Oh, it is most generous and unexpected on your part to undertake the defense of Plato and democracy and even plane geometry. Didn't I read on one of your cards the motto: 'Education is not a preparation for life. We do not know what life will be in twenty years and what will be needed for that life'? Now you insist that there are some elements in life that have continued to be needed for centuries and consequently seem to have a considerable chance for use in the future.

"But that is just en passant," he added, with a maliciously friendly wink of his eye. "Let us go back to the main issue. You see, most of Plato, some of the principles of democracy, and the practical aspect of gravitation are certainly not out of date now, and never were. But with your educational philosophy it is just a plain fact that it is simply getting out of date. It may be sad and deplorable from a certain point of view, but it is not the fault of our time or of our generation. I should say quite the contrary."

The new and the old

The singular matter-of-factness and almost modest insolence with which these puerilities were uttered again made me boil. "So first you declare that our educational philosophy is not good because it is out of date, and later you enlarge upon this by saving that our point of view is out of date because it is not good. To me all this is just mere tautology behind which lies your obvious dislike of New Education. You perhaps do not like the freedom and the opportunities for self-expression and for continuous growth and happiness that children enjoy in modern progressive schools. To you, progressive schools are not good. You would prefer the old schools with their what they called 'discipline,' 'culture,' 'scholarship,' 'thoroughness,' 'good manners'; schools where the teacher, no matter how stupid and incompetent, was everything and the children nothing; where everything was scheduled, regulated, predetermined; where students had no chance for self-expression; schools that were more like victrola-record factories than educational institutions; where they tried to impose on passive children standardized, conventional patterns of behavior and disconnected bits of information; schools . . ."

"If I were you, I would not go on, because . . ." With the broadest smile and gentle waving of his hand my companion interrupted me. "Well, well! It is very peculiar that nothing makes progressive educationalists so enthusiastic and eloquent as an opportunity - even the most unwarranted one - to repeat the eternal condemnation of traditional schools! It is really pathetic, but in this case your energy is indeed misdirected.

"In the first place, I am not a proper target for your missiles. I really do not admire the old schools you describe so vividly. Neither do I like schools where nothing is regulated or scheduled, where children and, as often as not, incompetent and stupid ones, are everything and the teacher nothing, where the mystic cult of spontaneous growth leaves no room for anything else, and where the doctrine of selfexpression — and no matter what ugly aspect of self is expressed — is the Holy Ghost against whom all sin is unpardonable. Second, I have heard what you have said so many times that I have lost all capacity for seeing meaning in it. But since behind your emphatic outburst I see an earnest interest in educational controversy, and since fate has made us fellow travelers, I feel almost obliged to tell you more specifically why I am not satisfied with the point of view you represent. As far as I could see from your cards, they bear mottoes that embody the most popular brand of current American New Education. But what I am about to say, I must apologize in advance, is so obvious and elementary that . . ."

THE DILEMMA OF SPECIALIZATION AND INTEGRATION The educator's plight

It was my turn to interrupt because another point had irritated me considerably and I wanted to return to it. "I am sure it would be most interesting, startling, and unusual," said I with veiled sarcasm. "As far as I was able to understand you, you are neither for nor against either New or Old Education."

"I think you have got me essentially right," he interposed with a quiet nod.

"But before you start," I continued, "perhaps you would enlighten me on another point. A few minutes ago you dropped what was to me a somewhat cryptic remark that fortunately you were not a scholar in the field of education. Do you consider being a scholar in education a calamity, or perhaps a disgrace?"

"I am afraid both. Do not look at me with such consternation. I have the right to speak about it frankly and freely because I almost became one of the unfortunate creatures. It may surprise you to know it, but it is a fact that I have a Ph.D. to my name, if not to my credit. I too have studied education for years, and have even written a dissertation. Certainly that is not much to brag about. Most dissertations have no use whatsoever except to supply materials and references for the next harvest of the same crop.

"Of course, I make an exception of the dissertations in Educational Administration," he added with his peculiar smile. "They are sometimes quite handy, especially if the 'problems' chosen are 'practical' and 'specific.' Something like 'A comparative study of writing inks for the upper grades of Junior High School with special reference to their use in French composition,' or 'Some recent trends in variations of weight and height of janitors in public schools of cities with population between 30,000 and 40,000 inclusive.'

"Those investigations often speed up the process of promotion to principal or superintendent considerably. However, their part in the mechanization of public instruction can hardly be overestimated. But going back to your question, it seems to me you touched on one of the most important problems facing the New Education.

"Even before the era of Progressive Education the situation of a scholar in education was precarious enough. Now every scholar must be a specialist. No genius can afford to be a scholar at large, like Aristotle. A specialist, as the saying goes, is a man who does not know what other fellows are doing. If he is ambitious to be a really good scholar, he must learn 'more and more about less and less.' That is bad enough; but to be a scholar in education! Was it not Bernard Shaw who said: 'Those who can, do; those who can't, teach'? (If G. B. S. is not actually the father of this naughty witticism, he would at least enjoy the reputation. Like a milk snake which is vicious but not poisonous, he loves to be superficially mischievous.) And the saving certainly is true. Most piano teachers are poor pianists and many good violinists are poor violin teachers. I have been told that the best book on short story writing had for its author a man who had never been able to produce a single successful story."

G. B. S.'s wit squared

"To realize how insidious is the saying, you have to raise it to the second power; then it falls on the scholar of education with all its weight. Those who can, do; those who can't, teach; those who can't even teach, teach how to teach. Well, perhaps there is more than a grain of truth in this statement. Thus our unfortunate scholar of education shines in the splendid isolation, both from the work of

other fellows and from the routine activities on which he generalizes and theorizes.

"That was not so very bad in old-fashioned times. If you are introduced in a novel or even in reality to a most teacherish, pedantic, sentimental, and priggish middle-aged spinster you may not enjoy her company. Nevertheless she is probably most efficient in making her boys and girls master Latin grammar or algebra. When you see in the movies the traditional absent-minded college professor kissing a cow instead of his sweetheart, you probably would not wish him to marry your daughter. He might, however, be an excellent lecturer on the educational ideals of Locke or on Thorndike's psychology of learning.

"But when the New Education comes — then the trouble begins. It is not enough for an educationalist to teach his subject. He must show his students how to live a rich, multi-colored Life and help them to grow into Integrated Personalities. 'Education is Life.' Of course, nobody knows exactly what this means or what the integrated personality is, but that does not make the situation more hopeful. What does our spinster schoolmistress or the absentminded college professor know about the magnificent Life with the capital L? What can our scholar tell or suggest about that same Life and the rich integrated personality?

"He himself does not 'live'; he has no time for it. He is busy reading in his library, or experimenting in his laboratory. It would be almost improper for him to start living the capitalized Life. This is not along his line; it is certainly against the traditions of his University. To paraphrase Huxley, he continuously and most respectfully substitutes

for living his endless, persistent antlike accumulation of knowledge and information. Otherwise he would not be a scholar. Consequently the more advanced education is, the worse is the plight of a scholar in education. His very scholarship becomes his peril and promotes his deterioration."

My companion stopped for a while, and was silent. He looked off into space as if his thoughts went on, far ahead of his words.



TWO

A SOCRATIC DINNER

A CRITIQUE OF NEW EDUCATION



A SOCRATIC DINNER

NEW EDUCATION AS NEGATIVE

I could not help admitting to myself that in spite of his rather emotional and emphatic way of saying things, he really scored a point. The problem of the contradiction between rich life and professional scholarship is indeed real.

"I grant your point," said I, "but I still wonder why you are so critical of the New Education. It stands firmly for activity and action and for doing things as opposed to mere abstract thinking and accumulation of knowledge."

A waiter from the dining car appeared, a study in black and white, and apathetically uttered his "last call for supper."

"Don't you think we had better continue our discussion over a dining table? I always find that a leisurely meal is conducive to intellectual intercourse. May I introduce myself and invite you to dinner? Knapp, Henry Knapp is my name."

I introduced myself, in turn, and we proceeded to the dining car, tossed from one side to another by the rocking and clattering train.

New education and a pay envelope

When we had ordered our meal and lighted Knapp's Abdullas, he looked meditatively out of the window into the purplish green whirl of trees, rocks, and marshland that rushed past in a wild dance.

Suddenly he turned to me, staring straight into my eyes, and challenged me once more: "When I think of New Education, it reminds me of a pay envelope without a check in it. The envelope looks all right, but when you cut under the surface, you find that something essential is missing. If you have ever received that kind of communication, after some cold reflection you might be inclined to describe it as somewhat formal in its structure, negative in its spirit, and distinctly insufficient. The same attributes are quite discernible in New Education. It is too formal, quite negative, and above all insufficient.

"Probably the logical way will be to start with its fundamental negativeness. I believe that it is only fair to say that the most efficiently executed and most enthusiastically performed single function of Progressive Education is its ardent and uncompromising denunciation of the unholy empire of the passive education of the past. This was the birth cry of New Education. Since then it has stayed as the single topic that never fails to make even the mildest progressive educationalists most eloquent. It is the main, if not the only, common article of creed that keeps them all together. They all equally hate the old-fashioned schools. In that sense this negativism is really the most typical, most fundamental characteristic of the point of view you represent."

A recipe for a speech

I gasped, trying to answer him, but he continued: "I have never heard a talk or a lecture on New Education that has appreciably deviated from the standard prescription. The first and most fiery fifty-five per cent of the presentation is invariably consumed by a most vivid description of bad practice in old-fashioned schools. It is always the most witty and sarcastic part and is generously seasoned with funny stories illustrating the stupidity of the Old Education.

Next, the speaker tells how and why the new progressive and experimental schools should and would be most excellent, when and if the teachers were really good, well-trained, and enthusiastic; if parents were genuinely and sympathetically understanding; if superintendents and boards of education ceased interfering by their deadly regulations; and if colleges would drop their static and standardized requirements and just be content to receive the educational products of progressive schools in all their integrity.

"The remainder of the diatribe is devoted to illustrations of actual achievements of progressive schools presented in piecemeal fashion: remarkable poems from school A, most original paintings from school B, the marvelous work in music especially with children's orchestras in school C, or the most interesting history project in school D. The conclusion is given (often by request from the audience) to explanations of why reading and writing are usually not as good as they could be, or why often a considerable part of arithmetic must be taught by parents or tutors at home, or how the lack of rhythm and organization and quiet in school life is quite outweighed by stimulation of spontaneity and self-expression. But no matter what course the discussion takes at the end, the beginning, the foundation of the lecture is always the summary onslaught on the long-suffering old preprogressive schools!"

Once more I tried to speak, but without success.

"In reality, New Education should be grateful to the Old, for the old schools did for the New Education what few model parents would do. Not only did they give birth to it, not only did they provide it with the initial push, but they have been supporting it most generously ever since. Furthermore, not only do the old schools guard the destiny of New Education; they shape its character too, they give the keynote to almost all its mottoes; and even the most revolutionary ideas of New Education are guided by the Old Schools. Indeed, New Education depends so much on the Old Schools that if they did not exist they would have to be invented. And in fact they often are invented by . . ."

Virtuous indignation

This was too much for me. I could stand it no more. "Do you mean to intimate," I burst forth, "that these really wretched schools that crippled so many young lives are invented by us? Do you mean that our lecturers invent all these obvious facts about the old schools, in other words, that our lecturers are deceitful and dishonest?"

"Oh, no! Of course not!" He stopped me quite emphatically. "Don't be pathetic, please. Certainly most of your lecturers and protagonists seem to me perfectly honest. Sometimes that is their most engaging characteristic; in fact, many of them are real saints of a somewhat rare variety, a blend of St. George fighting the dragon and St. Francis preaching to birds.

"But in their burning loyalty to their cause and in the holy zeal of crusaders they often lose their perspective and take a part for the whole or commit some other faux pas. For instance, I am sure you yourself would admit that it is a rather common practice to contrast the worst kind of old school one can actually find with the best progressive school one can imagine. The assumption obviously is that these are fair samplings, that each specimen represents its group correctly, and that the same degree of contrast exists between the groups as wholes. That is what I mean by invention. It is not anything dishonest at all; neither is it unusual or new. Long, long ago the most angelic doctors of divinity used to contrast the most horrible kind of life they could find here with the sweetest picture of existence that their imagination could conceive in order to show how much better the spiritual existence in the future would be than the sordid life of the present. And there are scores of other illustrations like that."

A retort and rejoinder

Knapp started to light another of his Abdullas. It was my only chance to say something and I grabbed it. "Let us drop the question of inventions and faux pas. To go back to the main issue — what you said about the relations of the New and Old Education does not seem convincing to me at all. That New Education is different from and opposed to Old Education is only natural. Otherwise it would not be a New Education; but your statement that New Education is influenced, guided, and molded by the Old Education seems absurd. Everybody knows that the New Education is fighting against the Old Education, against its stupidity and deadness. Almost at any point they are in

contradiction. The New Education denies almost any main issue of the Old Education. How it can depend on the Old Education or follow it or be guided by it is beyond my comprehension."

"Exactly," began Knapp again, puffing his cigarette, "New Education negates almost everything in Old Education. You said that was only natural. Of course that is natural. There is nothing supernatural or magic about it. But to say that something is natural is not to explain it away, to conjure it out of existence. On the contrary it is to promote it into a more formidable entity, to confirm it, to say that the fact is not a freakish accident but something fundamental and persistent. And that is exactly the point. You say that the negativism of New Education is natural; that means that it is a systematic persistent negation. And every negator has his 'negatee' on whom he depends. It is like a matador and his bull. A matador fights a bull, of course; but what is a matador without his bull? A comicopera hero in a gaudy costume and with a pretentious posture. It is the bull that justifies his existence and makes him what he is. The matador follows the bull, sometimes runs from him, sometimes after him, and generally takes from him cues for all his own actions. The bull must be a strong 'bad' bull; if it is not ferocious enough it must be made so, and banderilleros with their red cloaks and banderillas will do it." Knapp paused with his peculiar smile.

The negative and its positive

"In the same way New Education follows the cues of its negatee. Exactly as in photography, what is white on the negative is black on the positive. The pattern is the same on both plates. I think it was Mark Twain who summed up the disciplinary zeal of old education by saying: 'It makes no difference what you teach a boy, so long as he hates it'; from this emerges one of the leading principles of New Education: It makes no difference what you teach a child as long as he likes it."

"I know," he broke out, seeing my protesting attitude. "The idea is usually draped in more dignified terms, such as 'interest,' 'wholehearted activity,' and 'undivided mind.' Essentially it is the same. Overemphasis on optional subjects, one hundred per cent project-method teaching, the extreme cult of spontaneity, and morbid fear of 'imposition' are the unmistakable evidence of it.

"Detailed uniform courses of study and stiff schedules were often the foundation of the old school procedure. As a result New Education shudders at the mention of organized, planned curricula. Even most radical progressives would admit that the lack of an acceptable curriculum is perhaps the weakest point of the whole structure of New Education.

"Again, the old education stressed instruction by a teacher, with the students following. Now at an exhibition of pictures from a progressive school you may see a posted statement: 'Produced spontaneously without any instruction by the teacher, except by special request.' That is the ideal of modern school procedure — a perfect spontaneity without any imposition on the part of a teacher. But the most curious part of the whole affair is probably the deadly monotony and uniformity of technique, execution, and even content of the pictures.

"The relationship between children and adults generally is a broader aspect of the same tendency. Old Education often subordinated the interests of children to those of adults. New Education promptly follows the hint and lo! the child has been seesawed high up, far above the adult! Children may do anything which the spirit or the lack of it moves them to do, as long as parents have patience to repeat often enough the magic incantation, self-expression. To avoid the impending and self-destructive chaos, inevitably high-grade hypocrisy and even deceit are introduced.

"Let me illustrate from my own experience. A few years ago I was a counselor in a very progressive camp for children from six to twelve years of age. For the maintenance of discipline, as a part of self-government, a children's court was established, consisting of two children and one counselor; or let me see, I think it was rather three children as judges and a counselor as an adviser. That part makes little difference. Definitely the majority were children. Then the delicate question came up: Are counselors exempt from the jurisdiction of the court? The extreme progressives among the counselors insisted that in the name of democracy, equality, and progressivism counselors also could be brought to the court. When the moderates protested that they could not assume any responsibility toward parents, the children, and even themselves, if for any of their actions they could be 'court martialed' by children, then the progressives put forth a really remarkable argument: 'Don't worry about it, they said; actually children never would bring counselors to the court; let them only think they could!""

Indoctrination under anaesthetics

"This 'let them only think that they can do so' is a mighty idea in education nowadays. I call it education by deceit, or indoctrination under anaesthetics. In that camp we were adepts at the fine art. Our day began with an assembly. The children themselves decided the activities program for the day, or at least they were allowed to 'think they did so.' But we counselors knew that we always had the situation pretty well in hand. We would make needed suggestions, interject announcements at a proper moment in a proper form, have preliminary private talks with leaders, the president, the vice president, and other officials, and pull all necessary wires and we always got what we wanted. I know what you want to say," Knapp interrupted himself, noticing my unsuccessful attempts to answer his charges. "What weight or value as a general argument has somebody's individual experience in some odd or half-crazy camp or school? Correct?"

I had to admit that while the wording was not exactly mine, the idea was essentially correct.

"I am afraid your objection is not valid," answered Knapp. "To me personal experience is always the most valuable evidence in all really big problems of life. I think that you should and perhaps in this case will agree with me. I saw written on your cards that nothing is so convincing and important as a direct first-hand experience; it certainly cannot but be personal and individual. Besides, what is going on in 'small places,' what the rank and file of a movement does, is perhaps even more significant for the complexion of any movement than what happens in a few exceptional

centers. Finally the camp was really not a crazy place at all. It was directed by very able, I should say even talented, people; but at that time they happened to be in an acute stage of progressive fever.

"However, perhaps it will please you better if I take as an illustration one of our leading progressive schools. All right; I have a good sample of what I mean from among the 'big places.' Recently I attended commencement exercises in one of them. It left one of the most disagreeable educational impressions I have had for years. The graduates dragged themselves to the platform with expressions of such profound boredom and general disgust that in comparison a procession of circus elephants parading to their thousand-and-first ring performance would appear like an unusually cheerful, spirited, and graceful affair. When the youngsters, crushed by the unbearable burden of their own self-importance, reached the stage and sat down, they arranged themselves in the most nonchalant postures possible. Their heads and limbs drooped like the boughs of weeping willows. Do not think that I exaggerate. I am only trying to convey the spirit that permeated the whole occasion.

"Then the chairman made an introductory announcement. It is customary,' he said, 'to invite for commencement exercises an outside speaker, some prominent person, educator, preacher, or somebody of that sort; but usually the speaker turns out to be quite a bore. So this year we decided not to invite any speaker, but to speak ourselves and to tell you about our work and our school.' Then they themselves began to speak, a half dozen of them, fortunately, in turn.

"Sometimes one hears that progressive schools do not

prepare for any practical occupation. In this case it was obviously untrue. All of them were ripe and ready in full feather for business, or at least for one branch of it. I have never heard such remarkable self-advertising performed at such a tender age. We were informed that they work in laboratories as scientists do, that their school magazine was the best not only among high-school magazines but also within some other honorable group, that they do an unusual amount of independent thinking, that their self-government solves all problems of discipline and conduct, and so on and so on. Then the chairman spoke of what the school stood for, how much spontaneous activity they had, and how independently they started and managed their own projects. In conclusion he patronizingly commended the faculty, especially the principal of the school, saying that he did not interfere with any of their enterprises and that they could argue with him as much as they wanted to.

"You should have seen the principal during this performance! He was beaming like a full moon. Of course, he had serious reasons for beaming. Through his remarkable scheme of indoctrination under anaesthetics he had succeeded in inoculating his charges with the official creed of the institution. All the utterances of the students were just a recitation of different chapters of the official catechism.

LIMITATIONS OF THE GROUP-DISCUSSION METHOD Plastic surgery of mind

"You know, this modern painless plastic surgery of the mind is vastly powerful. It is getting increasingly important, too. They apply it more and more in the higher seats of learning — in colleges and universities. I am interested in it because it offers an excellent illustration of what I told you a few minutes ago when you so violently disagreed with me. I mean that although the old and progressive schools differ like a photographic positive and negative, their pattern is the same. In this case it is especially clear. In the old schools, at least as they are usually pictured, the teacher was all active, did all the lecturing and talking, and dictated the general point of view and the details. Students followed passively and absorbed silently, with occasionally a few shy questions. Now the negator promptly follows the cue from his negatee and reverses the situation. It is the students now who do all the talking and discussing and perform the active part of the procedure, with the teacher in the background. He is only a leader or chairman of the discussion. In a high class performance he even hides his own opinion either indefinitely or as long as possible in order not to indoctrinate, not to impose himself, on the student. Results? Well, if the old procedure was indoctrination, the new method may only be described by the term they use to refer to the process of stamping out new, shiny, and perfectly identical nickels and dimes! It is coinage!

"The technique is neat and ingenious. Its efficiency is really amazing. It is instructive to analyze it."

The tricks of the trade

I noticed that Knapp was becoming more and more animated as he pursued his topic.

"This kind of teaching works best in the field of philosophy and kindred subjects when some general point of view or attitude is to be instilled. As an initial anaesthetic, the teacher administers a good dose of eulogy of independent thinking and critical approach. The course is always conducted as a discussion group. This procedure reinforces the narcotic action by suggesting the atmosphere of equality, freedom, and tolerance. To an interested observer it also provides a good opportunity for the study of the technical side of the mind surgery.

"Three main devices are used. First, the leader introduces a definite set of terms and fixed expressions in which all discussions must invariably proceed. Then he takes meticulous care that no other concepts or terms are brought in. If one of the participants goes astray from the path of salvation and introduces a new concept, it is immediately translated, more or less inaccurately — no translation is ever accurate — into the cant of the accepted creed. In this simple way the intruder is deprived of its schismatic proclivities and rendered quite harmless. This contrivance, abstractly described, does not seem impressive. Watch it in action in skillful hands and it is positively overwhelming! Like a magic circle it keeps people inside it entirely safe from either invasion or escape."

"Don't suppose for one moment that some courageous soul may crash the gates by sheer perseverance. The system very efficiently takes care of this hazard too. Obviously under the conditions of discussion no new point of view or new line of thought can be introduced in a few remarks or by a couple of questions. That would demand either a sequence of questions leading to a certain point or a well developed exposition, almost a speech. And here you are up

against the mortal sin of the sect — you 'try to monopolize the discussion in a most undemocratic way.' Don't forget that the group is usually rather large and that everybody is anxious to get a chance for his antlike contribution. The chairman must protect the rights of all and stop the undemocratic bore. No, no chance; the machine works smoothly and firmly.

"The next step is to make students answer as many questions as possible. This looks on the surface like a complete absence of 'imposition.' But one is about as free to answer one way or another as a person in a witness box is free to answer 'yes' or 'no'; every one knows what the freedom of a witness is when he is at the mercy of a skillful attorney. If you look through many syllabi or 'outlines' given to members of a discussion group, you will notice that their authors are skillful indeed. Since what leads one astray from the route charted for him is the opportunity to raise one's own original questions, it is quite essential that they should be crowded out by the abundance of prescribed questions.

"The third point is to require from students plenty of reading in connection with the questions given. The reading must be carefully selected to avoid undesirable sources. The selections must be closely connected with the questions assigned and preferably in small bits: by paragraphs, pages, and chapters. Sometimes even single sentences will do. Only a few orthodox books can be assigned for complete reading. Otherwise students might become acquainted with the undesirable or the 'unscientific' points of view systematically presented. The installments must be pre-

scribed in profusion. Otherwise students may start to read something that interprets the questions in a quite different way. They may even brood over the problems by themselves. That would naturally have most serious consequences and upset the applecant altogether.

A peroration before the soup

"I never could make it quite clear to myself whether that technique was purposefully created or just grew automatically by a trial-and-error process. However, if one follows those few and simple rules persistently and unswervingly, the results achieved are surprising. Putting aside a few unteachable morons and incorrigible individualists, at the end of the course instead of a collection of separated individuals you have a solid group of people who almost to the same degree have obtained the same specific characteristics. All have thoroughly learned 150 to 200 technical terms and standardized expressions of the lingo of the creed, and acquired the most amazing facility in combining and recombining them in all possible aggregations. Then all of them acquire the remarkable ability for expressing themselves in those 200 terms, even at very short notice and without apparent thinking, on any subject from the Chinese revolution to a child sucking his thumb. Simultaneously they get a pronounced disinclination to use any other constituents of English in their speech or thinking. Finally they all develop a very superior attitude toward other folks who either do not possess their facility in manipulating that particular kind of jargon, or do not indulge in it.

"The socializing effect of the last factor is quite interest-

ing, too. All of the individuals in the group are cemented into one single solid block of like-mindedness. When a few years later they are tired of the monotony of combining and recombing the same exclusive formulae, the jargon continues to be socially useful. As a somewhat oversized password it is used by the members of the fraternity for the purpose of mutual identification. . . . Oh, at last our soup is coming," he concluded abruptly.

I welcomed the belated appearance of the soup with a feeling of great relief. Knapp was talking about what he called the plastic surgery of mind, at unnecessary length (quite unnecessary, in my opinion) and with an equally unjustifiable animation. I must say I did not especially enjoy it. It happened that I myself had applied this method of group discussions in the extramural courses which the old man had offered me when I was working for my degree, and I had always liked the results, especially from the point of view of group spirit and the degree of like-mindedness achieved. Not trusting my subjective impressions, I had at the beginning given my students a specially devised test in progressive attitudes and freedom from prejudices. At the end of the course I gave a corresponding one. The average usually jumped somewhere from 30-40 to 80-85. But I had never thought of it in the light of Knapp's interpretation. and it began to dawn on me that, at least prima facie, there was a real challenge in Knapp's attacks in spite of his obvious exaggerations and emotionalized manner of speaking. I could not accept his views, but I could not at once answer him; so he left me with an unpleasantly divided mind.

The soup had come at a very opportune moment indeed.

NEW EDUCATION AS FORMAL

A cibarious interlude

During the dinner our conversation was shifting and erratic. Knapp asked me what I was doing in New York, and by casual and well aimed questions made me tell him about my work, the academic and social life of our college, the interests of the students, and even of my appointment at Branton. I tried in my turn to learn more about him, but he was quite evasive; I could get nothing out of him except a vague statement that lately he had been connected with some kind of educational enterprise. Several times he deliberately turned the trend of conversation to music and art, and spoke about recent concerts and exhibitions in New York.

I confess that this made me quite uncomfortable, because I could not keep pace with him in that field. Although I fully recognize the importance of music and art as media of creative self-expression and as excellent recreation, personally I never was a great enthusiast for the arts. I occasionally enjoy listening to some good music, like Beethoven's or Mendelssohn's, or visiting a museum now and then. As I have already mentioned, however, I do not care much for the modernistic stuff played so much in concerts nowadays, or for the cubistic or superrealistic inanities that fill art-exhibition halls. Besides they write and publish such a beastly amount of material these days which I have to read professionally. I asked Knapp how he managed to be so au courant of artistic life in New York while living outside of it. He smiled enigmatically, and said that he often had opportunities to come to New York on weekends.

When coffee was served and Knapp, puffing his cigarette, started to look thoughtfully through the window I realized that he was about to begin again.

"I understand now," I said, "what you mean by the negativism of Progressive Education, though to me it is simply a rather natural opposition to the Old Education. I can easily imagine that you can justify your referring to New Education as insufficient. Nothing developing and growing — and Progressive Education is surely developing and growing — is perfect or complete. But I absolutely cannot see how you can characterize New Education as too 'formal.' Anybody who is even superficially acquainted with the present educational situation knows that progressive schools are often described by the term 'informal.' Progressive schools themselves always make a point of their flexibility and lack of formality. Now you blandly charge them with 'formalism.' That is what I positively cannot understand."

FORMALISM DEFINED

Formless formalism

"You are right. People who are superficially acquainted with New Education would never call it formal. Indeed, nobody could accuse it of formalism in social relations or of any excess of any 'form' either in everyday routine or in work, reading, writing, spelling, manners, dress, or anything else of this kind. On the contrary, progressive schools usually show the most distinct tendency to disregard and disapprove of definite forms, regulations, rules, patterns, or rhythms. At least until a few years ago one could unmistakably determine

the degree of progressiveness of any school or camp by being observant on this point. The less neat the children, the more irregular and formless the general procedure of the school, the more 'progressive' it was. No, no! Formalism in this sense — a rather sound manifestation of aesthetic taste for an artistically finished product — this certainly is not a sin of New Schools. The formalism I have in mind is quite different. It is a more deep-seated affliction. Its essence is a secession of instrumentals from the ends they are supposed to promote. As this deficiency is quite widespread, it is worth while to look into it.

"There are many varieties of it. When the form of a telegram is regarded as more important than the message, for instance, formalism appears.

"Poetry, or any other art, may easily become too formal. When poets have not much to say and use all their ingenuity merely to invent fanciful arrangements of words, their style becomes formal. The same thing happens when any procedure is divorced from its meaning and significance. A priest who officiates with no feeling for the significance of his ritual and who does not make others feel it, makes the service a mere formality.

"Any activity that loses the impetus required to realize its purpose becomes a formality. A nervous woman traveler, returning from abroad, after spending hours in preparing her 'declaration,' may be quite relieved and surprised to find that the dreaded inspection turns out to be 'just a formality.' A customs inspector, in a moment of benevolence or weariness, may merely open innumerable trunks and suitcases with scarcely a glance."

Knapp lighted another cigarette.

"The psychology of formalism is most interesting and instructive. It should be taught to all teachers thoroughly and in detail. To me the human side of formalism and its genesis always stand forth best in an oriental story told by a friend of mine. I think I had better tell it to you. Fortunately it is short and does not require any polite laughter, so you may even enjoy it.

The parable of a cat

"Once upon a time, the story goes, there lived in India a great and pious sage who had many disciples and followers. One of them, as a token of his admiration, presented the wise old man with a cat. The cat happened to be a very nice and affectionate one; often when the sage, crosslegged and serene, began his meditations - you know those Hindu gurus meditate a great deal - the affectionate animal would come and rub against the saint's back, disturbing his concentration. So before meditating, the sage tied his pet to his bedpost. Naturally all his faithful disciples, following in everything the example of their beloved Master, soon got cats and tied them to the bedposts before their meditations. Years passed and the procedure became first a custom, then a tradition. Meanwhile the great sage died. Meditation is hard; taking care of a pussy is easy and pleasant. The flesh is notoriously weak. Gradually the meditations became shorter and shorter, and the care of cats better and better, until finally the practice of meditation was completely forgotten, and the tying of cats to bedposts became the dominant practice of devotees."

"Unfortunately the logic and consequences of formalism are much less picturesque and idyllic than the story. On the contrary, they are dry and singularly uniform. All varieties of formalism are a manifestation of the same tendency. When forms, means, expressions, tools, and instrumentals become self-sufficient, independent, and separated from their corresponding contents, ends, meanings, and purposes — in other words when 'hows' become more important than 'what-fors,' processes more important than their outcomes, and parts more important than their wholes — formalism is unfailingly present.

"What are the main symptoms of this infection? When a movement is contaminated with formalism, the problems of technique, of method, and of efficiency become dominant. They eclipse any attempt to question the value and purpose of what is being done. People limit their endeavors to immediate, simple, and almost obvious needs and enterprises. That is exactly what is taking place in modern education.

TECHNIQUE OVERSHADOWS VALUES

The kingdom of howness

"Look through the tremendous output of books, magazine articles, pamphlets, reports on research, dissertations. There are hundreds and thousands of them — an incredible amount of time and energy consumed. And what is the main current in that vast body of water? 'Howness.'

"'How to teach'; 'how to measure'; 'how to experiment'; 'how to do research'; 'how to learn'; 'how to read'; 'how to talk'; 'how to tell stories'; 'how to conduct classes in hand-

writing'; 'how to swim.' If the 'how' is not on the covers, even more of it is between them: 'foundations of method'; 'problem methods'; 'project methods'; 'special methods'; 'teaching French'; 'third-year English'; 'junior-high-school mathematics,' etc., etc. Then come the plans: Dalton Plan, Winnetka Plan, Gary Plan. If it is not about how to do things, then it is surely about how things educational are done or how they take care of themselves: surveys, investigations, studies, experiments dealing with everything from the whole school system to an analysis of the variations in the spelling of the word right by tenth graders, in oneteacher schools. Then come psychologies: introductory, elementary, general, educational, social, individual, of adolescence, of typewriting, of high-school subjects, of elementary-school subjects, of arithmetic, of reading, of lying, of religion, of stuttering, and many, many more to follow. Truly, their name is legion.

"But among all this ocean of 'hows' you will find very few works indeed that earnestly, systematically, and thoroughly try to point out what all this tremendous display of activities is about. Why is it necessary for youngsters to spend their time upon algebra, or French, or history, or any other present-day school subject in preference to other subjects or fields of activity? Why must a teacher know the psychology of typewriting or of crossing out 'a's' in nonsense words, and not know something about art or music as some teachers-college curricula suggest? Or — and this is probably much more important — are all these investigations and studies really significant and important for the development of education? If so, why? If not, why not?

Are there not other possible fields for research which would be more constructive and helpful? And if so, again why? Finally the most crucial question: What is the criterion for deciding what is better and what is worse in our educational life and theory?

"All these questions are left without answers. Consequently the whole procedure perpetuates itself to the greater glorification of formalism. Fundamental purposes and aims are not considered. Most of the topics chosen for investigation are of immediate and obvious, though minor, value. If the more complex problems are occasionally attempted, they are treated in the same way; their validity and value are taken for granted."

Here at last, thought I, Knapp unquestionably scored one point. He was quite right on the uneven distribution of literature between the small practical problems and broader issues of education.

The sin and virtue of being practical

"I agree with you," I said "that this is not a normal situation. We students of the philosophy of education have always felt that although it is not easy to put one's finger on it, certainly something must be wrong. Other departments, especially administration and psychology, always get more appropriations and publicity, produce more publications and dissertations, and generally keep themselves more in the limelight, while our philosophy of education is left in the background. I would agree with you on that point, but you are wrong in making New Education responsible for the trouble. The Old Education was even worse in

that respect. Its interests were more limited by immediate practical problems than ours. When a more complicated situation confronted them, they, being conservative, took the main principles and criteria for granted even more than we do."

"So you agree with me at least on something. Isn't it extraordinary?" Knapp smiled. "Sorry, I cannot return the compliment. In the old days, you said, educators were even more interested in obvious values and took more for granted. This is true, but it is exactly what absolves them from the charge of excessive formalism and by contrast makes New Education the more guilty. If those dominating traditional schools were more interested in practical things, it was quite legitimate because the Old Education was essentially practical. For a very long time they had not much beyond the three R's. One did not need to reason or seek fundamental principles for their justification. The universities were also essentially practical. Physicians were needed and young men were taught medicine. Judges and lawyers were trained by the law faculties. The need for clergymen and teachers was satisfied by teaching students respectively theology or the subjects teachers were to teach. All the education that lay between the three R's and the university was mainly preparation for the latter. If our education were only teaching bookkeeping, typewriting, and salesmanship, or the training of engineers, physicians, and business men, we should not need any deep principles either. But when, as now, almost all life's activities are under the direction and cultivation of the schools, when a child is sent to school often at the age of five

and kept there until he is twenty, without being prepared for any special occupation or vocation, the situation becomes quite different. We cannot be guided by technique only.

"To be sure, besides practical training the Old Schools provided a general or liberal education — sometimes quite a good one! Here, it is true, they often took for granted their purposes and principles and rightly so, because the purposes and principles were granted. They had traditions, ideals, and types of life which they considered to be good and which they followed as guiding lights in organizing their education. These ideals were not abstract principles and intellectualized generalizations; they were flesh and blood, real pictures of real living. They might be the life of a soldier, of a man of culture, of a servant of the state, of a sovereign, of a humble and contented manual worker, or of a religious man. Their content might be different, but there was always a definite ideal with a set of values attached to it. Have we anything like that now in our New Education? No, we have methods, definitions, and objectives, all formal and abstract, but no living ideals. Can you or anybody else tell me what type of life progressive education leads to? No! Nobody can!

The demagnetized compass

"One of the cleverest excuses for this sterility in respect to ideals is a theory, rather popular in certain circles, of perpetual — I almost said *motion*; no, of perpetual *change*. Since we cannot fully know the future (which certainly will be quite different from the present), it is declared undesirable

to build in children any definite, positive ideals. This rather comfortable, though not comforting, theory is not convincing. In fact the argument works against the theory. It is because the future is uncertain that we must have our ideals well organized; we must know what we want and what we do not want. (If the future were entirely predetermined and known, the developing of ideals would be a futile pastime and a source of disappointment, Why make blue prints for a skyscraper already finished? But not to crystallize and formulate what we expect from the house we are going to live in, when it is being planned and built, is careless and unwise. Besides, as you pointed out only a few minutes ago, since Plato and Shakespeare and Beethoven and even plane geometry are not yet quite dead, there is still reason to expect that the next generation will not be entirely independent of what we now do and believe.

"The fact remains that with all our fear of impositions, in spite of our cult of spontaneous growth, children in the schools are given but a conglomeration of facts, skills, habits, and a few attitudes, such as open-mindedness, critical reasoning, and judging a situation 'on its own merits,' but even these are formal, hopelessly instrumental, and technical.

"It is as if we gave our students a powerful weapon and trained them to use it with the greatest skill, but did not care what purpose they would use it for; whether for defense or aggression, to protect the weak and needy, or to pursue the enemies of church and state; to become a gangster or to promote a worthy cause. Again you have means, independent of and above their ends."

It seemed to me that Knapp contradicted himself hopelessly. "Wait a moment," I interrupted, "I think you are getting somewhat mixed up. Just a few moments ago you thundered against the New Education because it had built an insidious method of indoctrination — which is especially good in philosophical subjects when a general point of view must be inculcated — and now almost in the same breath you accuse the same long-suffering New Education of exclusively technical, or as you call it, formal training in skills. You may suit yourself in your likes and dislikes, but at least you should be consistent."

"Very good, splendid! The point is taken very well," exclaimed Knapp with quite unexpected enthusiasm, though in a rather queer tone, so that I could not exactly understand whether it was a straightforward compliment or hidden mockery.

"But unfortunately all this is inconclusive and unconvincing," he added more quietly after a moment of reflection. "First of all I should not admit that one should necessarily be consistent, I think you will have to agree with me on this. Only those who cease to change and grow are necessarily consistent. Did you not yourself most eloquently glorify Growth in the quotations upon your cards up to the point of decorating it with a capital G and condemning mercilessly people who have lost their capacity for growth?"

It is true that I do sometimes capitalize Growth as a matter of emphasis, but I did not realize that Knapp could have noticed this in his rather hasty survey of my cards.

"I will not press the point," continued Knapp. "You probably meant that my argument must be consistent. It

is. I do not deny that modern educators influence students and give them what is in a sense a point of view. It is as impossible for any educator, even a modernistic one, to exist without influencing others, as it is impossible for a person in flesh and blood, not a ghost, to walk in the open on a bright day without casting a shadow — though I fear that, due to the extreme abstraction of their philosophical nature, the shadows cast by many progressives are misty, indistinct, and confusing.

"But don't forget that the influence is unintentional. If you try to tell the teachers that they have indoctrinated their students with a certain general point of view they would most decidedly deny it, saying that the only thing they do is to stimulate open-mindedness and critical thinking and that as a result the liberated intelligence of their students spontaneously embraces their point of view as naturally as water seeks its own level. So here it is a clear case of formalism in teaching at least in intent, and therefore there is no contradiction between my two statements. Even if the influence were intentional, in its content it is glorification of technique, methodology, and formalism. No, you cannot get away from it. It is a fact. Technique and form everywhere."

Technique of technique

"I wonder," he continued, more slowly, as if thinking aloud, "why nobody has ever tried to describe modern education in terms of technique. I think it would be a most proper medium. It might go something like this: Modern education is the building of a technique for learning a tech-

nique for acquiring any technique. A bit involved, but it cannot be helped. Think it over and you will see that it describes the situation.

"Yes, that is right," he repeated, again very slowly, engrossed in his thoughts. "Education now is the technique of learning a technique for acquiring any technique."

THE "EDUCATION-IS-ITS-OWN-END" THEORY

"I am afraid our entente cordiale has not been long-lived," I interrupted his thinking. "I do not agree with you that modern education is not concerned with the ends and purposes of life and education. As you surely must know there are many hypotheses suggested in the problem. Not to mention others, I would call your attention to just one attempt, indeed very ingenious and many would say successful, to solve the problem radically. I mean the belief that education is its own end. The purpose of education is education itself. I would even venture to call this not a 'solution' but 'the solution' because, indeed, it not only suggests a way out but disposes of the problem finally once and forever."

"Certainly I know that many purposes or ends of education have been suggested in current literature. I should say that their number should arouse suspicions concerning their value. In medicine they know very well that the existence of many treatments for the same disease means that none of them is especially good. I was just about to take a few of the more popular suggestions and try to show you that all of them are unsatisfactory. They are all invalidated by the same defect I have referred to so many times, namely,

their bare formalism. The specific variety of formalism here is verbalism or verbal formalism. The words, due to extreme abstraction, lose contact with reality and so with the meanings they are supposed to represent. They become self-dependent or self-sufficient and grow into grammatical structures that but attempt to interpret and guide reality. Actually they fail to do so. Take for instance your own theory. Really, as an illustration of my point of view, it is almost too good to be true. As far as its finality and the once-and-foreverness which you emphasize is concerned, it is no doubt perfect, in just the way that suicide is a final and radical solution of any difficulty in life. Unfortunately your theory is constructive and practical only to the same degree as suicide.

Education is education

"Going to its logical structure, let us take it in a more explicit form of questions and answers. It would appear like this: What is the end of Education? Answer: Education. What is Education for? Answer: Education. Why is Education good? Answer: Because it is Education.

"Do you remember the statement so often cited as a joke on the medievalists? 'Why does opium make people sleep? Because of its soporific power.'

"Exactly the same idea flourishes in your 'education for the sake of education.' Only here it appears in a bit more primitive form. This is emulating the illustrious Baron Munchausen who, when stuck in mud up to his knees, grappled his bootstraps and pulled himself out. Everything in this theory is distinctly formal: the procedure which is a mere recombination of words; the product in which no new explanation appears.

"The scheme is as fatuous as your first explorations in algebra. You get a problem, make an equation, work it out and then get results something like 5 = 5, or x = x. 'Education is valuable because it is education.'

"In fact, if I am not badly mistaken, in this simplified form the theory is really not a theory but a misunderstanding. Its proponents try to make Dewey responsible for this idea, as they do for many other notions. It is stated in his Democracy and Education that education is its own end. That is a perfectly correct and significant statement — but in one sense only. It is true if we regard Education 'in itself' as a process in nature, not in relation to specific human activities aiming to control it — as it were, sub specie aeternitatis, or in God's eyes. In this sense everything on the earth and in Heaven is its own end - a rock, a table, the north pole, digestion, a move in a chess game. In this sense their only aim, if any, is to exist and to continue their existence — the rocks to endure, tables to endure if possible, the north pole to be where it is, digestion to take place, and the chess move to be played.

"But in addition to this, from the point of view of our human desire to control, all these things have other ends, purposes, and aims. To be more exact, we have aims in relation to them. The purpose of rocks would then be to supply firm foundations; tables, at least recently, might exist primarily for international conferences; the north pole would provide some fun for explorers; digestion would contribute to our health; and the chess move would help to win a game. Exactly in the same way, although education as such has no ends beyond itself, nevertheless as a human enterprise, as a complex human activity, it may and must have ends, purposes, and aims which we should consider, evaluate, select, and realize.

"Dewey himself writes: 'It is well to remind ourselves that education as such has no aims. Only persons, parents, and teachers, etc. have aims, not an abstract idea like education,' and also: 'There is nothing peculiar about educational aims. They are just like aims in any directed occupation.'

"Don't strain your memory or breed unhealthy suspicions." Knapp smiled in an amused fashion. "I guarantee the exact wording. I have studied *Democracy and Education* pretty well and I have a good memory.

"So you see the 'radical solution' which you injected into our discussion is essentially a result of lack of logical discrimination and of commixing two perfectly sound conceptions which were put out of commission by the single mighty stroke of making a theory of them."

An embarrassing question

The sarcastic tinge of Knapp's last remark seemed to me to be in somewhat bad taste, but curiously enough it did not irritate me. Perhaps this was because of Knapp's lack of personal animus and a kind of good-natured and detached, almost artistic attitude toward his own utterances. What bothered me was that I could not remember the context of Knapp's quotations from Dewey and consequently could not

¹ Dewey, John. Democracy and Education, 1916. The Macmillan Company, pp. 124, 125.

answer him. It looked as if, tactically at least, my introduction of the motto 'Education is its own end' was not developing into anything like a success and I felt somewhat 'pinched.'

"Let us take some other 'hypotheses' as you politely call them," continued Knapp. "As a matter of research, I never lose an opportunity to ask a professedly progressive educator for the aims and purposes of education—colloquially, what it is all about, anyway? Often my questions lead to a rather embarrassing, almost an awkward situation. The first objection is likely to be to my asking such an obvious and superfluous question. 'Don't you know what Progressive Education stands for?' is the protest. Later when the argument comes to the fundamentals, exact meanings, and basic assumptions, the defenders sometimes become quite angry with themselves and even with me because they cannot answer these 'obvious' questions.

OTHER DEFINITIONS OF THE PURPOSE OF EDUCATION

Answers even more embarrassing

"The simplest, most elementary, and at the same time in a sense the best answer I have received has been made by young girls who are teaching enthusiastically and with satisfaction in some good live school. They answer somewhat in this fashion: 'Well, I do not know exactly. I think what we are doing for children is helping them to grow into better boys and girls.' This is certainly a bit naïve. It does not throw too much light on the subject; but on the other hand, it does not pretend to be anything more than it is. It

frankly admits its limitations and definitely leads to the inquiry: What is good and what is bad? Also it does not substitute an abstract formula for the intuitive categories of good and bad. It does not pretend to be final. It is certainly just a beginning of a beginning, but as far as it goes it is frank and sound.

"Next in the scale of sophistication is a statement which I once heard, I am sorry to say, in a rather selected group of educators: 'The aim of education is to work for the greatest benefit of the greatest number of people.' To me this is perhaps the worst answer that I have ever received, although it has some typical and interesting features. As an answer it is neither here nor there. It is sophisticated enough to lose the charm and freshness of naïveté. On the other hand it is too empty and elementary to contribute anything worth while to the problem. The statement is very much like John Sebastian Bach's delightful definition of good organ playing: 'It is very simple,' he said; 'just touch the proper key with the proper finger at the proper time.' Both statements are formal and the guiding value of either is almost nil. The difference between them is that one was made by Bach ironically to get rid of an overmature lady who bothered him with her passionate compliments; the other was uttered seriously by an educator to get rid of an ever-fresh problem which has bothered him by its unrelenting evasive-

"Probably the worst feature of the motto is the 'smartness' of its form, which produces the appearance of finality. The words used are so simple; everybody knows what number, great, and benefit mean — they fit together so well.

But if you start to think about the maxim, you realize that its meaning in plain English is that Education is good in proportion to the good it brings into our life; or more simply, it is good as long as it is good. But the statement contains not even a hint as to what is good and what is bad. Quite a thought-smothering proposition! To be sure its fundamental sterility is due mainly to its attempt to determine values that are essentially qualitative in terms of numbers and quantities — always a fatal enterprise!

"Among the people who actually work in progressive schools, as contrasted with those closely connected with seats of higher learning, the most frequent answer to the question is that freedom and self-expression are the guiding stars of education — a most puzzling and depressing piece of astrology!

FREEDOM AS THE GOAL OF EDUCATION

The educational astrology

"It is almost incredible that such strictly technical, instrumental, subordinate, and essentially negative ideas could so easily usurp a position of leadership! Consider the term freedom, for instance: Freedom is that condition in which the fullest opportunity exists for actualization of any possibility, wish, desire, aim, or plan. It is a situation in which all obstacles to the realization of any action are completely removed. Conversely, as soon as any obstacle or hindrance appears, freedom disappears in corresponding degree. But this unhampered possibility of action by no means compels one to act; nor is it even a guide as to which of many possible acts one should choose. Freedom is not

concerned with what to do, but only with whether it can be done. 'Laissez faire — laissez passer,' 'no interference,' if taken as a universal, not merely a political, motto, is no doubt the very core of freedom. This is the fundamental reason why freedom cannot be a leader to follow; it is rather an excellent assistant when the plan and purpose are already given.

"To me, personally, the nature of freedom is best crystallized in terms of a mental picture: I see myself driving a car; before me are many roads radiating in different directions, but every road is blocked either by a red light or by a gate. I can't go ahead, my freedom is nil; as any motorist knows, the situation is most irritating and uncomfortable. Gradually, however, one after another the red lights change into green ones. The more green lights appear, the more my freedom increases. When there are no more red lights in sight, my freedom is complete. I can go anywhere I wish. But where do I wish to go? Which road shall I take? This is the main question, in the solution of which the green lights of freedom are of no help whatsoever. Everything depends now on my purpose, on what I want. If I want rest, a hike, the beauty of nature, or the glory of solitude, I take the road to the mountains or the ocean. If I wish to study, read, work, investigate, I go to some dull but respectable university town. If I like noise, mobs, excitement, and vulgarity, I drive to some Coney Island. If I am handy with my 'rod,' versed in racketeering, fond of the lazy and 'swell' life, and do not worry about 'being taken for a ride,' I turn to Chicago. All these escapes are made possible by freedom, but not led by it. The main and most difficult problems always arise when freedom has already been gained. All revolutions show that.

The bondage of freedom

"I am afraid I will shock tremendously all the highbrow worshipers of freedom, who are usually of moderate means; but in my opinion, to make freedom the main aim of life and education is almost identical with declaring money and money-making the essence of life and the goal of education. In the present structure of society the relation between freedom and money is almost exactly like that between a Platonic idea in the metaphysical heaven and its realization in our sordid world; or more simply, if freedom aims essentially at removing obstacles from our aims and wishes, money actually accomplishes it most wonderfully. Not to mention all the other opportunities for a rich and refined living which it provides, money represents freedom from gross and ugly shocks, from the blows and jabs of life, such as poverty, overwork, and unemployment.

"In spite of all this it is enough to see just a few plays by Barry about 'the poor rich' in order to understand that money is not a solution of life's problems. As far as the impotency of freedom in this respect is concerned, I think I cannot give you a better argument than to quote from Walter Lippmann's *Preface to Morals*. I am sure it will become as much of a classic in describing our times as 'the glory that was Greece' and 'the grandeur that was Rome' are in referring to ancient times. I like it so much that I have even taken the trouble to memorize it. It is in beautiful English too; listen: 'We have come to see that Huxley

was right when he said that "a man's worst difficulties begin when he is able to do as he likes." The evidences of these greater difficulties lie all about us: in the brave and brilliant atheists who have defied the Methodist God, and have become very nervous; in the women who have emancipated themselves from the tyranny of fathers, husbands, and homes and who, with the intermittent but expensive help of a psychoanalyst, are now enduring liberty as interior decorators; in the young men and women who are world-weary at twenty-two; in the multitudes who drug themselves with pleasure; in the crowds, enfranchised by the blood of heroes, who cannot be persuaded to take an interest in their destiny; in the millions at last free to think without fear of priest or policeman, who have made the moving pictures and the popular newspapers what they are."

Knapp was silent for a while, as if his thoughts were flying ahead of his words.

The freedom doctrine amended

"Your interpretation of freedom seems to me too negative and narrow," I answered him. "No doubt, in terms of what you include in it, it is true. But freedom may also be conceived of as something much more than that, something much more positive. For instance, no real freedom is possible without knowledge; freedom which does not consider others defeats its own purpose. So freedom to many people is not only what you describe; it is also knowledge, social obligations, self-control, and many other quite posi-

¹ LIPPMANN, WALTER. A Preface to Morals. The Macmillan Company, New York, 1929, p. 6.

tive forces. Your notion of freedom is too abstract; often the concept 'freedom' is modified. For instance, the first sentence of what used to be published as the Progressive Education Association's creed reads: 'Freedom to develop naturally.' This is obviously something positive and specific."

"What you have said is very interesting. Certainly few could be satisfied with such a restricted diet of freedom. People inevitably look for something better. They try to diversify their menu. Psychologically this procedure is quite understandable, but logically I don't think it is acceptable. In the first place, it is at least debatable whether knowledge necessarily increases freedom. From a pragmatic point of view, knowledge is ability to predict events. Consequently, the more we know, the less freedom we may expect. Our future is mercifully concealed from us. If we could see our future distinctly in detail and know it as we know our past, no freedom would be left us, and probably not much desire to live. The same thing applies to consideration for others. Consideration for others frequently eliminates any vestige of one's personal freedom. But for the sake of argument, let us take it for granted that freedom really depends on knowledge and on social-mindedness. That would not mean at all that freedom is identical with either of them or that it includes them. Otherwise you would be forced to admit that many other things, practically all things, are freedom.

"Freedom depends on knowledge; knowledge in turn depends on the functioning of brain, on sense impressions, and on books; no one would claim that brain functioning, sense impressions, or books are either knowledge or freedom. Our reasoning would be much more coherent and safer if we would accept the fact that freedom is freedom, and knowledge, social-mindedness, books, sense impressions, good digestion, and what not, are only factors favoring and contributing to freedom. Otherwise a baby might be milk because a baby cannot live without milk, and I might be oxygen, because all of us depend on this gas for our existence.

"You mentioned self-control; self-control leads to inner freedom. Here the picture is slightly different, because what is called inner freedom is not pure freedom. Nobody would describe inner freedom as a condition in which no impulse is hampered by others because all are completely eliminated; nor would anyone picture it as a state in which all impulses and tendencies, actual or potential, have the same opportunity for manifestation. The first situation would be an extreme case of idiocy, the second a bad case of mental derangement. What people mean by inner freedom is the condition in which bad and undesirable impulses are suppressed and do not interfere with the manifestations of good and desirable tendencies. But then the next question is: What are the good and bad tendencies? This again makes inner freedom subordinate, instrumental — a follower, not the leader.

EDUCATION AS NATURAL DEVELOPMENT

Dame Nature, a blind leader

"You are right, the formula 'freedom to develop naturally' is on the surface positive and constructive. Freedom here takes its proper place, that of an instrumental means

for something else, in this case for *natural development*. But unfortunately this does not improve the situation. Instead of a real purpose or aim we have here a figment. To take natural development as the purpose of education is a typical example of formalism.

"This formula is a clever attempt to cover up a disinclination to be bothered with purposes and values. It denotes an eagerness to get aims and ends ready made, putting all the responsibility on the external source. In this case it is Dame Nature who is so politely given the privilege of providing a program of action all set for us to follow. But this is pretext and camouflage.

"Nature, natural, naturally, the most evasive, protean, and deceiving words in our verbal repertoire!" exclaimed, almost chanted Knapp, suddenly becoming excited on the subject. "What do they mean? Everything and nothing!

Mainly nothing. Those categories do not apply to us human beings. This is our worst curse and our greatest blessing.

"In our own civilization of skyscrapers, radios, and movies, and even among the primitive tribes in the wildest jungles of Africa, everything is designed, produced, and shaped by the arts — religious, political, industrial, aesthetic, and intellectual. What we here compliment as natural, is to the greater extent the product of these same arts. It takes years and years of training to behave naturally. Probably we are most artificial when we cry 'Back to nature.'

"When physicians do not know much about a case and don't want to take the responsibility for it, they call the malady 'nervous.' When we educators do not know what to do about a child's problems and do not want to take the responsibility for suggestions, we resort to the idea of 'natural' and beg Nature to take its course."

"Don't get nervous about it," he said, seeing that I was most anxious to reply. "It is exactly as I have said, and I have an excellent authority to back me. Don't you know what Dewey has said about it?"

"Dewey! Against natural development? Impossible!"

"Better listen first: 'Merely to leave everything to nature was, after all, but to negate the very idea of education: It was to trust to the accidents of circumstance.'"

I then remembered the passage; I think it was in a discussion of Rousseau's educational views. When I began to think about it, I realized that to a certain extent it endorsed Knapp's criticism; but I had been so accustomed to associate Dewey's point of view with spontaneous, natural, free development, that again I was astonished and confused.

Admirers of words and followers by deeds

Knapp, watching me with his teasing, half friendly, half mischievous smile, said gravely: "Too bad, too bad, really! You begin to forget your Dewey. It is quite serious! I thought that in your college, as in mine, it was the first rule of independent thinking among students: Know your Dewey by heart and never doubt it."

I did not like his patronizing sarcasm. In fact I resented his flippancy and told him so plainly:

"Certainly from your violent dislike of progressive education and your bitter attacks on it, one could guess what

¹ Democracy and Education, p. 108.

would be your attitude towards Dewey. To me it is just a question of mere decency and good taste to refrain from cheap sarcasms about a great teacher. Even if you disagree with his ideas, you should restrain yourself, especially in the presence of people who respect him."

"Steady, steady, old man!" answered Knapp. For the first time I saw his face set with stubborn determination, almost severity. "Do not claim a monopoly of respect for Dewey. I would challenge any one to equal me in my homage to Dewey as a philosopher and a man, and in my gratitude to him for what I owe him in my development. I appreciate the promptness with which you sensed my sarcasm, but you are hopelessly confused with respect to whom it is addressed. We have among the churches the same gospel for everybody, but about one hundred different denominations. Would you make the Scriptures responsible for everything done or said by any representative of any congregation? Among us educators, in quite a different field and on an entirely different plane, we also have the one philosophy of Dewey. But thousands of his followers do not agree among themselves, not to mention agreeing with Dewey's philosophy.

"If I am not very badly mistaken, his philosophy triumphs more when someone disagrees with some aspect of it after honest critical examination, than when one believes everything in it without any criticism whatsoever. Accepting something only because magister dixit, 'Dewey said so,' is to be a Judas among his disciples. Sarcasm finds its legitimate goal right here. And it is toward just such that I have directed it. So unless you are personally affected, which I

hope is not the case, there is no cause for alarm and excitement."

This sounded to me like a sufficient, if not entirely graceful, apology; so I said no more about it.

SELF-EXPRESSION

Which self?

"So revenons à nos moutons, which in this case happen to be freedom and self-expression," Knapp resumed, regaining his customary easy and almost jolly manner. "Self-expression is very much like her twin sister freedom, but with all her faults, simplified and exaggerated ad reductionem ad absurdum. It is almost one hundred per cent emphasis on process without consideration of outcome or purposes. Ordinarily it cannot be much of a guiding star, simply because it leads indiscriminately with equal eagerness in any direction. If we accept it as it is, we must accept along with its best inspirations all stupidity, all vulgarity, all ugliness, and all crime. These are forms of self-expression; nobody can deny it. The saying goes, 'Love me, love my dog'; but this beast is too ferocious for me. Even its mistress herself is not safe from it.

"It is clear again that every individual impulse and urge cannot and should not be expressed, gratified, encouraged, and promoted into a habit by repetition. That means that we must choose, we must decide which impulse is good and which is undesirable. In other words, we are in desperate need of a guiding principle beyond the mere process of self-expression. Even if we agree for the sake of argument that theoretically all impulses should have a chance for expres-

sion, we still need a basis for choice. Which impulse should be expressed first; we cannot express all at once. So here we are again in the same plight. Self-expression does not solve the problems of evaluation and selection of our activities. On the contrary, it makes our problems more difficult." Knapp paused a brief moment. "It is getting rather depressing, is it not?"

I agreed that his analysis was decidedly destructive.

"But," I said, "you have not even mentioned many more profound and far-reaching points of view. For instance..."

"Oh, I know well enough what is your 'rock of ages'; I am coming to it," he interrupted rather unceremoniously. "But I am approaching it gradually. We must account for certain other popular vagaries."

SOCIAL ADJUSTMENT

The theory

"Freedom and self-expression usually dominate in schools where art is supreme. In schools where the social sciences, studies of modern civilization, and economic issues are the order of the day, the leadership is often delegated to social adjustment as the main principle in education. It does not require any subtle analysis to realize that this is another trolley-car driver posing as a South Sea Island adventurer or a great-open-spaces scout. As the word itself proclaims, adjustment is possible only when some other fundamental assumption is taken for granted, when some procedure or structure is given and accepted as normal, desirable, and wanted; it is deviation from the already accepted standard which must be adjusted or restored.

"You can adjust the carburetor of your car only if you know its normal functioning. Furthermore, you would do it only if you had already decided to make a trip by car; obviously you would not do it if you had planned to use the train or an airplane. You adjust your necktie only if you already have admitted it to your wardrobe, put it on, and have a pretty good idea how it should look; otherwise you would not even be able to start adjusting it. Nobody can 'adjust' a poem, or a skyscraper, a statue, a garden, or an apartment unless it has already been created, designed, executed, established, or selected. Indeed the office of adjustment in our lives is not legislative, executive, or judicial. It is almost exclusively that of controlling, checking up, seeing to it that established rules and regulations should not be violated. So, all in all, adjustment as such plays the part of a technician, of an overseer of a routine, whose duty it is to watch that all other already established techniques are maintained on the highest level of efficiency.

Social adjustment — its practice

"There is another important hitch in the workings of the adjustment theory. Theoretically, social adjustment is supposed to be a two-sided process; an individual may be adjusted to a social group and a social group may be adjusted to an individual. But if the main criterion is the success of the adjustment itself or the extent to which an individual and his group fit each other, obviously it is much easier to change one individual to fit the group than to make the whole group fit one individual. Consequently in actuality the principle of social adjustment becomes a powerful in-

strument for promoting social conformity and uniformity. That is one reason why at present you hear so much about 'maladjustments.' As with Figaro, 'maladjustment is here, maladjustment is there'— only without his wits! It is one of those fashionable words that fit almost any situation because it means almost nothing.

"If most of the geniuses (and I mean geniuses, not just high I. Q.'s) that humanity has produced had encountered modern education of this brand, it would certainly have diagnosed them as severe cases of maladjustment. They would have been prevented from being geniuses, because in a sense it is the business of a genius to be 'maladjusted.' This is very obvious in the field of art and music. Almost every gifted young artist begins as a distinct case of maladjustment. At the very beginning he creates something new, different from the traditions and inertias of his artistic fraternity or of society at large. Then if he becomes the prey of some powerful machinery of adjustment and is not strong enough to resist it, he ceases to be an artist and becomes an academician. If he is gifted and determined enough, he convinces his confreres that his 'maladjustment' is really something very precious, makes them accept it, and in this way creates new values in his art."

"So you believe that the more maladjustments we have, the better off we are?" I could not help asking him.

"A very unfortunate question," replied Knapp rather professorially. "You missed my point entirely. I do not glorify maladjustments as such or put any special odium on them. To me any adjustment as such is strictly instrumental, technical, and consequently neutral. If there is a

lack of harmony and co-operation with undesirable conditions, I welcome it; if it is a maladjustment to desirable conditions, I regret it, and that is all.

LIBERATION OF INTELLIGENCE

More sophisticated doctrines

"Now we are approaching the most sophisticated or what you call more profound and far-reaching theories. Just because they are of such a nature, they are not much used among the rank and file of progressive teachers. They are largely restricted to discussions in the higher seats of educational learning. What I have in mind, as you already have guessed, are the 'liberation of intelligence' and 'education as growth' theories. Both are so academic and professorial that to match them I am afraid I must also become academic and professorial," added Knapp in such an odd way that I could not understand whether he was serious or joking. He stopped for a moment and then continued solemnly:

"Neither of these theories seems to me satisfactory. Take the first one, liberation of intelligence. Its first ingredient 'liberation'— an increase in freedom—is again obviously exclusively instrumental and preparatory. All that can be said about freedom applies fully to liberation."

"But it is not just liberation, it is liberation of intelligence," I could not help interrupting him again.

Intelligence is not a seer, but an overseer

"That does not help the situation at all. Not a bit. In fact it makes it worse. 'Why?' you would ask. For the

same monotonously reappearing reason that intellect is strictly instrumental and has nothing to do with values directly. Intelligence in its more organized and efficient form — in reflective and critical reasoning — deals not with direct experiences, but with experiences reflected, second-hand, abstracted, and stored in the form of concepts. The highest manifestation and the most monumental output of intelligence — science — describes and measures phenomena as they are and never speculates on how they should be; in other words, it never tries to evaluate them and tell us which are good and which are not. In its most advanced and successful branches science treats its material mathematically, in other words quantitatively, omitting qualities as much as possible.

"What then can intelligence as such tell us about the values of life? (And do not forget that they are *qualities* par excellence, not quantities.) The answer is: Very close to nothing.

"But really there is no need to delve into all these deep abstractions and analyses," Knapp burst suddenly into a high pitch. "After all every one knows that a fool in love knows more about love than a eunuch, even if the latter's I.Q. happens to be 200 and he has read all the books on the subject.

"No matter how keen one's intelligence, how penetrating his intellect, one cannot tell good wine from poor unless he has a taste for it; he cannot relish his meal unless he has an appetite for it, or see the beauty of mountains unless he has an eye for it; he cannot appreciate music or the dance unless he likes it, or know the joy of having a good and faithful friend unless he has one; he cannot understand the thrill of being young, strong, happy, and brave unless he has been so himself; he cannot grasp the glory and pathos of life unless he too has shared its joys and pains, its comedies and tragedies, its suffering and bliss, its victories and defeats, its enchantments and disappointments.

"What can intellect and intelligence tell us about what is good and what is not, what is desirable and what not, when their only standards are cognitive validity, factual accuracy, and logical consistency. Their only desires are to exercise themselves and to maintain their own standards.

"Intelligence liberated even to the nth degree is not a prophet, seer, or leader. It is an extraordinarily capable, remarkably efficient executive, but not an arbiter qualified in itself to decide what is the good life and what is not.

"So once more a disappointment; one more idol shattered!"

THE GROWTH THEORIES OF EDUCATION

In the same sudden way he calmed down, and continued: "The very pinnacle of sophistication in educational ideology is occupied by the growth theory of education. To be exact there are two growth theories — one strictly logical and official, another strictly psychological and unofficial. The latter is not necessarily shared or defended by those who promote the official theory, though there is a deep underlying community of spirit between the two. The first one is what I actually had in mind as the peak of sophistication. The other is, on the contrary, very simple; I should say too simple. But it also has quite a place in our

educational reality and in our minds; it holds there perhaps a much more influential position than our logic would like to admit. This is what I would call a horticultural philosophy of education. Its creed sounds almost poetical. Something like this:

A floral tribute to education

"Look at all those gay and graceful flowers in our gardens on a bright and sunny day! Are they not beautiful and happy and courageous and proud? All they need for growth is the smile of sunshine, the caress of a joyful shower, and some food from mother earth. Are not our children also truly flowers of humanity? Do we not call our most important educational institutions 'kindergartens,' even in the most prosaic school budgets and reports? Indeed, all that our children — like the flowers — need to grow beautiful is the sunshine of love, some stimulation from a sympathetic social environment, and some nourishment through spontaneous experiencing, seasoned with adult guidance when the children have an appetite for it.

"A very beautiful and in a sense a wise analogy, but certainly quite inadequate. Really it is a pity to dismantle it, but it can't be helped. 'Amicus Plato sed magis amica veritas.'

"The sad fact is that the likeness between the two situations, though appealing, is rather superficial; the difference, though not obvious, is quite essential. Now, put them side by side. In a garden when a young plant appears from under the ground it is very well developed and entirely self-supporting. All the patterns of its reactions and structure

— the general appearance, the shape of the leaves, the type of the flowers - are completely predetermined down to the minute configurations of venation and the particular scent of the blossoms. The conditions of its further growth will determine only the extent of its development, whether it will grow large or small, strong or weak, fresh or sickly. In his nursery a human child, just born, is absolutely helpless and as far as his mind is concerned quite undeveloped, merely embryonic. All the patterns of his mental reactions and all their content will be to a large extent determined, to put it cautiously, by the conditions of his further growth. Although we do not know much about it yet, it seems now very probable that the extent of his possible development, that is, the quantitative aspect of his mind, is predetermined more by his heredity than are the quality, the characteristic patterns, and individual peculiarities of his mental make-up, which will depend mainly on his environment. Thus the situation of a baby-man is in fact quite the reverse of the situation of a baby-plant. Consequently the treatment needed must also be different. And that is the reason why the horticultural theory, a variety of the natural development idea, is as futile as the plea for its prototype 'freedom to develop naturally.'

ACTIVITY-LEADING-TO-FURTHER-ACTIVITY CRITERION

"The official logical theory of growth denies any too close connection with the concept of biological growth. On the positive side it says that growth means essentially activity leading to further activity. This principle, its advocates claim, would supply a good general criterion for judging human

behavior and the factors influencing it and would safely pilot an educationalist through the intricate maze of his problems.

"To me the theory is rather hard to swallow. Even its protagonists usually admit, not without a certain pride, that the growth theory is not an easy one to understand and accept. Once I was told that it takes much more and much harder thinking to accept the theory than to reject it. From that time until the present I have never been able to make out whether that observation favors the theory or condemns it. Psychologically, however, it works most effectively. Both in love and in philosophy, unapproachability is a great inducement. Almost every one, especially in a democracy, likes to be among the élite of an exclusive society.

"Logically, to accept the theory one must indeed break through many solid obstacles in almost every direction.

A pragmatic test

"To begin with, let us submit it to a pragmatic test. With me, at least, the theory does not work. It does not help me at all to decide whether a certain activity is desirable. I will take some concrete examples and show what I mean. Take, for instance, kipling —."

"What?" I asked. "How do you spell it?"

"k, small, not capital certainly, i-p-l-i-n-g. Don't you know what kipling is?"

I had to admit that I did not know. I had some vague idea that it might have something to do with sailing boats or fishing, but it was all too indefinite to rely upon.

"I do not know either," continued Knapp, "and do not

waste your time looking for the word in dictionaries; you will not find it there. It does not appear that there is anybody who knows much about it anyway. That is exactly why I have chosen it.

"Now, going back to our problem, if I assure you positively that kipling always leads to more kipling, and again even to more kipling, and in addition to plenty of zipling; and that that in turn leads to more of bipling, and so on through all the letters of the alphabet, would it be enough for you to acquire an urge for kipling or to recommend it to your son, or your sweetheart, or your friend? I am afraid it would not."

I confess that the nonsensical flippancy of Knapp's argument in connection with such a serious problem as the one we were discussing really irritated me greatly. I told him very frankly that this fictitious case was too absurd for words. Certainly no sane person would take any responsibility for any choice or recommendation on the basis of the ridiculous assurance he gave.

"I feel exactly the same way, I mean about taking the responsibility of choice," replied Knapp rather thoughtfully, "and that is in fact the crucial point in the whole argument.

"However, before I go further I think I owe you two explanations which perhaps will soothe your quite understandable irritation. The first one is about the origin of the word *kipling*. In the name of fairness I at once disclaim any credit for creating or inventing the term. It came to me from a friend of mine who told me an educational story which in my opinion provides some food for reflection. It goes back to a dancing party. A college beau with his partner, a

high-school girl, having exhausted all conversational possibilities of the *New Yorker*, the movies, the radio, and recent games, decided for a change to turn literary.

"Do you like Kipling?' he started, somewhat abruptly.

"'Kipling? I don't know, I never kipled. How do they do it?' came the answer from the damsel.

"So much for the story.

Illusory efficiency

"The second explanation will tell you why I introduced this kipling business. It was not a joke at all. It was quite serious, and I hope in a minute you will agree with me that it is an effective argument. My idea was to give you as an example a case about which you know nothing whatsoever and which you would judge only on the basis of the activity theory. You see, the activity-leading-to-further-activity principle sometimes seems to work quite satisfactorily when applied to simple and well-known situations. Why? Because if a situation is familiar, we already know quite well whether it is desirable or not. We therefore easily accept the mere confirmation of our point of view, honestly believing that what we are effecting is real deliberation and judgment concerning the case.

"For instance, which is a better activity, making a shoe or stealing a shoe? When we propound the question, theoretically we do not yet know the answer, though the application of the continuous activity principle is supposed to be the guide to lead us to a decision. We are informed that when a shoe is made, it is made to be used, to facilitate walking; walking obviously makes a person more active and

broadens his horizons. Further, the shoe can be sold; some equivalent would be received that would facilitate further activities. A person may save the money, accumulate enough of it, start first a small business and later a big one, and finally become a second Rockefeller. Obviously here we have activity leading to further activity all the way through. Now, stealing the shoe obviously breaks the chain of the activities just described at its very beginning. It prevents further activities and therefore is bad. It is clear as a bell.

"Well, we usually accept the explanation willingly without much ado because from the very beginning we know for certain that making shoes is good and stealing is rather bad. But what would happen if we should try to analyze the case strictly on its own merits? The analysis would reveal that our conclusion is not so very convincing after all. Do not forget about the activities of the other fellow — I mean the thief. The possibility of walking in the shoes and of becoming a second Rockefeller is as open to him as it would have been to the shoemaker. Very probably, too, the shoemaker will work extra time to cover the loss — more activity leading to further activity — and perhaps he will also notify the police to start some investigation, or he may buy a better padlock — again more activities.

"Here I may be advised to look at the situation not from the narrow individual point of view, but from a broader social standpoint. If everybody should steal shoes, social life and society itself would be impossible. A good argument; granted. But is it not equally applicable to the opposite case? Social life and society would be obviously impossible if everybody were to make shoes. That is exactly what we are up against in depressions. I may as well leave the argument at this point. However, I certainly do not want stealing to be put on the same level as the productive occupation of making shoes; therefore I see, perhaps as well as you, quite a good argument for restoring the priority of shoemaking. On the other hand I also have in mind a strong argument tending in the opposite direction. So far as I can see, this seesawing may go on indefinitely.

"If in this very simple and practically obvious case the guiding principle is not especially convincing and efficient, how would it work in the case of a real problem and in a really complicated situation?

An actual situation

"In this connection I often think of the fatal moment when in 1914 at Sarajevo the bomb was thrown that led to the World War. At the same time millions of people were doing many different things: One worked in a factory or in an office, one was busy in a chemical laboratory, one was painting a picture, one was hiking in the Alps, one was just happy, sunning himself and sipping beer. From the point of view of the activity criterion, among all these life situations which I have just mentioned, like a skyscraper among mushrooms, towers the activity of this little group that prepared and exploded the bomb. Step by step from one complication to another — by a chain of diplomatic notes exchanged, national indignations aroused, political declarations made, and military mobilizations ordered — activities led to the war, the most feverish and most strenuous activ-

ity period that humanity — generally a rather lazy lot — has ever experienced. I know you would say they were all destructive activities. Exactly. That is the reason why they imperatively, inevitably led to more and more activities to save from further destruction and to replace losses already inflicted. It was not choice, it was necessity.

"Did this chain of activities really represent the essence of the good life as compared with the other rather inconsequential activities that I mentioned — just working, hiking, loafing — which would represent the life that is not so good? Is this conclusion really acceptable?

"So our compass begins to mix up the North and the South, the East and the West."

"I do not think," I seized on the short pause he made, "that it is fair to select as a test case for any theory so exceptional and extraordinary an occurrence as war, which is in fact a complete reversal of normal conditions. While in time of peace one of the main purposes of our activities is the preservation of human life, in war our chief object is the destruction of life. Naturally, in war time all our relations and values are quite disturbed, distorted, and perverted."

"A well-meaning argument," answered Knapp. "As a manifestation of loyalty to a theory in distress, it is excellent. But it is not a very valid argument. What can be the value of a guiding principle which collapses when it is most needed? Besides, the elements comprising war are not so completely alien to, or entirely divorced from, factors and tendencies within our social life in peace time. However, I will stop arguing the point and will try to get another example, something simpler and more common. Certainly the trouble

with simple cases is that it is almost impossible to present them in a simple and brief way without losing their significance or simplicity or both. But we are in no hurry now; the problem is quite important, indeed crucial; so I may try. I shall draw for you a very sketchy outline of the lives of two people whom I know, and we shall see how the activity principle would help us here."

Knapp certainly kept his promise to be "sketchy." He lighted one of his Abdullahs, settled himself comfortably in his chair, and, looking nowhere in particular, between puffs of blue smoke started dropping staccato utterances, peculiar hybrids between "Who's Who" intelligence and hasty notes for a speech.

Mr. A's career

"The first case is Mr. A. Even when in high school he was in the limelight — always active, enterprising, pulling, and pushing ahead — the leader of his class and assistant editor of the school magazine. Not especially enchanted by school subjects, but determined to go to college, he took to the job like a man and got excellent marks — worked hard and became one of the best students. He was early made the business manager of the football team and won a prize for public speaking.

"As was already planned in his freshman year, he entered the School of Business — very hard work — common admiration — began his business in real estate — worked day and night — great and steady success. He married early money comes to money and makes more money. He entered the electric-appliances business — success — enlarged his enterprises by including manufacturing, first of talking machines and later of radios — success. Everything that he touched became a success leading to further success. He is getting more and more renown for it — becomes a chairman, president, and member of an astronomical number of corporations, boards, and committees. Works very hard, day and night — likes to boast, and rightly, that he has never slept more than seven hours a day and has had no vacations except Thanksgiving, Christmas, and two weeks in summer like 'every other office man.'

"He dies of heart failure at his desk, dictating a new plan for promoting 'Universal Airways Service.' His death is deplored in papers as an irreparable loss to business and society. He is survived by his wife and four boys.

"Although Mr. A had not had much time for his family, neither money nor effort was spared to give the boys the 'good start in life' and make them emulate their father's career. Three older sons are already in business. The youngest, Charles, in spite of all that was spent on him, is a failure. First he became just moody and queer—later turned religious, then artistic, then communistic, and then artistic again. Hated his father—referred to him only as 'H. P., Inc. (that stands for Horse Power, Incorporated)—no offense meant to horses'— used to say that the main trouble with H. P., Inc. was that he had been dead most of his life without even noticing it.

Mr. Z's life

"Mr. Z as a youngster was very lovable and friendly—always very helpful but not a leader—never pushed either

himself or others. Liked most of his studies in school, made many friends, but never exerted himself enough to get good marks — C's and B's were his limit. By a combination of his own endeavors and preparation and the propulsion of others, he reached college - had a grand time there - enjoved everything - made several good friends - applied himself to studies, but not in excess - no overwork for him - his academic standing was fair, except in two courses, Plato and Italian, in which he got straight A's. In his senior year he surprised everybody by his decision to go to law school — entered it — for the first and perhaps the last time in his life worked as hard as anybody else in the school, even in spite of some turbulent romantic affairs which he lived through — showed unusual ability for legal reasoning and analysis - graduated as one of the best students very soon established himself as quite a brilliant lawyer. Everybody expected a striking career for him.

"In a few years, after a swift and stormy romance, he married a charming girl and suddenly withdrew from intensive work. To his disappointed partner he explained: 'This is perhaps the most glorious event in my life; what a fool I would be to dampen it by chaining myself to the office! And generally speaking I never will shirk my share in the world's work, but not in excess of what I need to live comfortably and securely.' His colleagues, shrugging their shoulders, said: 'Z is a capital fellow. Everybody likes him and certainly he has a marvelous head on his shoulders. But what of it? He has no real ambition, no push; he takes life too easy.' He did take it easy. The Z's had a charming home in New York. They were not given to entertaining

big parties, but they did see their friends frequently. In summer the whole family went to one of the big lakes in New Hampshire. On a small island, which they had all to themselves, always in a bathing suit or in khaki, they sunned themselves, swam, canoed, played tennis, hiked, and picnicked. Several summers they traveled in Europe and the Orient.

"Z himself started and dropped several hobbies. One year he was taken by painting. His highest peak of achievement was the third honorable mention at a 'Lawyers Art Exhibition.' Then he plunged into psychic research, even established a small mysterious laboratory of his own at home. In two years he had dropped it, explaining that he had definitely established for himself several very important facts, but that to prove them in a formal way would be too long a story. He spent a year writing a drama rejected by all producers. 'Quite interesting,' they said, 'but too little action and no climax.' The next was a study of Russian icons.

"He retired rather early. Concentrated on chess, Plato's philosophy, and Mozart's music.

"A few years before his death he entered into a comparative seclusion, explaining: I have been blessed with a leisurely and very happy life. I have enjoyed most of it. Now I want to think over several very important things quietly and undisturbed. It is time to trim myself a bit to be ready for the finishing touch by the Creator,' as he usually referred to death half humorously, half seriously. He died and was buried quietly; his wife, three boys, and two girls have adored him.

"The children grew along Z's own traditions and life patterns — all except the junior, Wilbur, who says: 'Dad was an unusually decent chap for an ancient. In fact the best of the whole tribe; but how he bungled his life's career! Could have been practically anything and yet missed all openings. No, I will not be stuck in father's footsteps. Not me, no sirree!' — And he certainly will not. He is now working hard in M. I. T. and has already registered two patents.

Debit and credit

"Now, here we have two quite different lives. Which is the better, which is of a higher type? Let us take the calculus of activities from its academic shelf and apply it to the case. To me there is no doubt that when the debit and credit sheets are counterbalanced, when all activities are weighed and calculated, Mr. A will come out with a much higher score in terms of activities leading to further activities. Mr. A's life from beginning to end was a continuous and strenuous activity of maximum intensity, always leading to further activities both individually and socially. He was a born promoter. By the way, would not promotion be a simpler and shorter equivalent of the long and dragging term activity leading to further activity? On the contrary, Mr. Z's life was a leisurely, easy-going wandering from one enterprise to another, each mainly its own end and termination. Nevertheless, if I were one of those ancient deities who appeared at a new-born child's cradle to conjure the child's future, for a boy whom I like I certainly would choose Z's life much more willingly than A's.

"In fact I think there is considerable truth in the estimate

that Mr. A's existence was only half-living. Furthermore, in my opinion the society that favors lives like Mr. A's is inferior to a society in which Z's life would be more acceptable. So there we are. Our guide does not guide and our tester does not test."

I must confess that I was somewhat confused by Knapp's lengthy outline of his Mr. A's and Mr. Z's lives, and later by his application of the activity principle. Obviously there was a hitch somewhere, but I could not exactly locate it. The only answer I could give him under the circumstances was that his choice and opinion were but an individual matter that did not settle the general problem and had little bearing upon it.

"I certainly am quite aware that there are many people who would rate Mr. A's career quite high, much above Mr. Z's life. Otherwise the Messrs. A's would not be so glorified in present society as they are. But the main point is that people who admire the Messrs. A's do so, not because the activity calculus leads them in that direction, but just because they admire and worship that kind of life anyway. Furthermore, it seems to me only fair to say that many, perhaps most, of Mr. A's admirers would thoroughly and perhaps violently disagree with the general point of view represented by the activity theory. That may not settle the problem of my likes or dislikes or of anyone else's personal taste, but it does settle the general problem of the efficacy of the activity-leading-to-further-activity principle as the criterion of values or of anything else. It just does not work. It does not have a sufficiently definite correlation with values.

"That will do for the pragmatic test of the theory. It falls flat. Why? There are many reasons. The theory is unacceptable in practically each and every aspect.

A flea parade

"Logically for instance, it is a flagrant, most typical example of the old device, ingenious in its simplicity, of 'passing the buck.' Personally I always think about the activity principle in terms of a charming stanza canonizing the modest family of fleas into an infinite entity:

Great fleas have little fleas upon their backs to bite them, And little fleas have lesser fleas, and so ad infinitum. And the great fleas themselves in turn have greater fleas to go on, While these again have greater still, and greater still, and so on.¹

"Just imagine all those fleas parading before you in a long procession at a very slow, solemn pace, one flea after another beginning with the very little ones; and just imagine that one of your enthusiastic friends should pick up a specimen and say to you: 'Look at this magnificent creature. Is it not grand?' Then you just try to explain politely that you are not especially fond of fleas as a rule, and that this particular bug does not seem to you to be any different from the general run. But your friend interrupts you saying: 'Oh, please don't come to any definite conclusion until you know what the flea would lead you to. You see the next flea in the procession is a much bigger and better flea and also reproduces ten times faster.' When you confess that you are not much taken by the advanced type of fleas, you are again

¹ Quoted by permission of the Open Court Publishing Company, Chicago.

implored not to make up your mind until you see the next even more advanced specimen, and so on, and so on, ad infinitum.

"With all respect and devotion to my friend, I personally cannot see how and why and by what logic I am necessarily bound to change my attitude toward a certain fact merely because its characteristics have become more pronounced and enlarged, especially if the change in my estimation is supposed to be from a noncommittal attitude toward acceptance.

"Of course there is one condition that makes the progression from one situation to another a more satisfactory method for disposing of the problem of evaluation. This condition is the assumption that the progression is infinite. Then the problem is formally solved. You meet no difficulties in finding a solution because you never reach the stage of actual deliberation. It is much the same as filibustering. It is a solution of a legislative problem — provided the oratory is long enough, in other words, sufficiently 'infinite' for all practical purposes.

Pranks and tricks of Miss Infinity

"No doubt the assumption of infinity is a necessity for even the formal functioning of the activity theory. But introducing it without explicitly saying so, in other words, just 'smuggling in' infinity, is a great methodological crime. Don't be afraid; I am not going into the depths of the logic of infinity. It certainly would be too ambitious and too hazardous an enterprise.

"As you know, Miss Infinity is a very whimsical and

eccentric person; if you invite her, you must be ready for all her extravaganzas. Such for instance is her habit of insisting that a part is equivalent to its whole. When she appears unannounced, many peculiar and confusing things are bound to happen. You certainly must remember as well as I what difficulties we had when Miss Infinity insidiously and incognito crept into our algebra equations and made us get such fruitful and illuminating results as that 5 is equal to 9 or o = 13.

"Another of my school-day memories will perhaps serve as a better illustration. One day I was thrilled to receive in a letter a marvelous business proposition: If I would send to a company of generous benefactors one dollar and persuade five of my friends to do the same, I should receive free of any further charge a four dollar watch. If each of my five friends were to persuade five other friends to do the same as I did, he also would receive a four dollar watch, having spent only one dollar! A marvelous scheme calculated to make everybody happy, provided our community included an infinite number of people; but in our unfortunately finite human world sooner or later somebody would be 'stuck,' losing his dollar without getting any watch. The longer the collapse of the edifice was delayed, the more people would be deprived of their dollars - again a question of the fine distinction between infinity and finality.

"The same hitch is evident in our flea parade. As long as the procession is infinite, everything is beautiful; but just imagine that a certain flea has no other flea behind it. What can the poor insect say for its own justification? It does not lead to further, bigger, and better fleas. Its value

is gone. That is pretty bad in itself. But do not forget that its value was the factor that determined the value of the flea ahead of it. So the value of the second flea is also gone. This affects the next insect in the same way, then the next, and so on, and so on. And finally, since each flea had endorsed the value of its neighbor and had kept the whole crowd prosperous, now the bankruptcy of the one insect will drag all into further bankruptcy one by one, and the whole procession will collapse like a row of wooden soldiers.

"All this would happen again only because infinity ceased to function. The tragic necessity of this comical collapse is exactly what takes away the ground from under the whole enterprise. There is not enough room for the infinity concept in the realm of our finite human affairs. Therefore there is no place among us for the activity-leading-to-further-activity principle.

"Furthermore, there is another important methodological objection to the theory. That is its attempt to determine and define values that are essentially qualities in terms of quantities and serial relationships. This always fails.

A philosophical success story

"Now, putting aside logic and methodology let us go to the core of the theory, to its ontology. What is its message in terms of reality? What are the characteristics of the phenomena which the theory designates as good? Activity leading to further activity; that is, self-assertion and selfspreading, increasing the number and potency of factors and forces of one's own kind. In other words the capacity for self-assertion and self-perpetuation, that is, for self-promulgation and self-propagation within a single phenomenon or a series of them, is declared to be the criterion of good.

"Now, at last, after the long ascent, we are face to face with the essence of the revelation received at the summit of our modern educational Mount Sinai. Well, reduced to its fundamentals, the doctrine does not look very new or original. In American vernacular it is another 'success story.' Whatever is at the top or whoever is in the saddle is good! Hail the winner and get on the band wagon! No doubt the band wagon and the saddle are enormous; but this does not change the method of asserting values.

"In more dignified terms it reminds me, among other things, of the Darwinian 'survival of the fittest' as a philosophical and ethical maxim; of Leibnitz's declaration that our universe is the best of all possible worlds, as long, to be sure, as it is a going concern; of Hegel's 'All that exists is rational'; and, finally in terms of the ageless wisdom, of the proverb: 'Might makes right.'

Promotion of promotion for promotion's sake

"But our activity leading to further activity is the most simplified and emphatic variety of the family pattern. Boiled down to one simple word its key note is promotion. Promotion is the summum bonum. Promotion ability is the highest virtue. Education is promotion of promotion for promotion's sake. All this is clear, neat, and excellent; but the trouble is that the problem we started with, namely where to go, where to move, and what the direction of the promotion is, is as unanswered as ever. The theory may be a guiding star in its intent, but in actuality it leads as well

everywhere, without discrimination, as nowhere. It presents a complicated and utterly formal structure of extremely formal, abstract elements. It never fails to turn into the specter of a sly and sarcastic monster serpent, trying cheerfully to feed itself by swallowing its own tail and cosily meditating on the enjoyment and efficiency of the judicial use of the old but ever reliable 'petitio principii.'"

EVALUATION OF NEW EDUCATION

A pause and the final verdict

A pause followed. In the course of the last tirade Knapp had been speaking more and more slowly, more and more quietly. Finally he stopped, seeming to lose track of his own words and to be somewhere far, far away in thought. I had noticed this mannerism of his several times before, and it irritated me greatly. I have always been very much interested in the activity-leading-to-further-activity principle and have prided myself on mastering it pretty well. It had not been an easy job to straighten out all problems involved and to answer all criticisms, but I had thought I now had it well organized and in hand. Now this fellow, Knapp, sitting opposite me so smug and complacent, had hopelessly messed up the whole business! I knew very well that the theory was not being fairly treated by him, but he had that devilish knack of striking always at the most vulnerable and weakest spots, and of muddling the clearest issues with his dialectical tricks and flippant illustrations. I kept silent. No good answer came to my mind.

As if coming back to reality with a special effort Knapp

began to speak again: "Here we are at the end of the trail. I hope now you see that I was quite justified in comparing Progressive Education to a pay envelope without a check in it. At the beginning of our argument I supplied sufficient evidence to show that the New Education is negative and utterly formal. In conclusion I would call your attention to the fact that it is also fundamentally insufficient; not incidentally insufficient as you once suggested and as any movement may well be, but indeed essentially and fundamentally insufficient, because it does not provide any satisfactory method or criterion for evaluation, although it aims to replace an old traditional set of values and procedures by something different and new. In a social movement which emphatically insists on always going ahead, always moving fast, this utter lack of a sense of direction and of the ability for orientation must be characterized as a fundamental deficiency. It is essentially insufficient."

An outburst

His ex cathedra tone of a professor performing a postmortem on an obvious case for the benefit of green medical students, annoyed me perhaps more than it should. After all, I was not a freshman and Progressive Education was not dead yet.

"So that is that," I burst out. "All that the New Education is, is a pay envelope without a check — in other words, either a fraud or an idiotic practical joke. It is negative, formal, fundamentally insufficient, good for nothing. I know, we of New Education are not supermen, or paragons

of perfection. We work, we experiment, and consequently we certainly make mistakes. But to dismiss with a snap of your fingers like that"—I snapped my fingers—"a big serious movement embracing hundreds and thousands of people working in it! - and believe me, not all of us are blind imbeciles — this is sheer intellectual folly. It is either lack of elementary insight or a manifestation of the last stage of megalomania. What makes your position even worse, all your criticisms apply perfectly well to yourself. Are you not exclusively negative? Are you not immensely formal? And above all, your position is certainly insufficient. I did not hear a single constructive suggestion from you in the course of the whole discussion. So why be so severe on others? Would it not be more decent to turn your acid obloquy on yourself, where it properly belongs? 'Physician, heal thyself'!"

Knapp turned to me, looked straight at me, and said in a very quiet and friendly way: "Don't get excited. I understand perfectly well that you have reasons to feel annoyed and maltreated. I know what it is to have your most cherished ideas analyzed and criticized, as you would analyze and criticize another's cherished ideas. In a sense it is good. It makes all of us more human. But let us disagree, if it is necessary, without becoming disagreeable.

"In your philippic you stated a few things that are not exact. It is true that modern education is negative, formal, and insufficient; but that does not mean that by assuming it I dismiss New Education entirely or consider it good for nothing. It may be good in several respects. In fact, several interesting and valuable achievements have already

been accomplished by Progressive Education in spite of its fundamental limitations. Again, the comparison with a pay envelope without a check is a good analogy; but it does not mean that New Education is either a joke or a fraud. When I say a pay envelope without a check, I do not necessarily mean that the envelope is entirely empty.

A note of promise

"Such things seldom happen. If you insist on developing the analogy further, I think it is only fair to assume that instead of the check a kind of a promissory note must be enclosed there. In my opinion Modern Education contains a considerable element of promise which makes it very valuable. Of course it is an entirely different question as to whether or not the promissory note will be paid, and if so, when and to what extent."

"It does not seem that this is a question to you," I remarked somewhat bitterly, his last preposterous accusations still ringing in my ears. "From all I have heard you say, you certainly do not expect Progressive Education to fulfill much of its promise."

"Yes, I must admit that for years I was quite pessimistic on this point, until — until something happened. But let us first see more definitely what are the elements of promise. To me the most promising promise is that, from time to time, here and there, one sees an approach to education in terms of personality, of personality building, personality development and improvement. In my belief few things if any are more positive, fundamental, real, inclusive, and significant than human personality. So when education is

based on this foundation, I consider it extremely hopeful. However, an element of pessimism enters when one realizes how unsystematically, haphazardly, and inconsistently this approach has been practiced. As far as actual school life and school procedure are concerned, it is mainly lip service, even where it is theoretically accepted. I told you that I was rather pessimistic until something happened."

A surprise invitation

He stopped, looked at me very attentively, and dropped a few cryptic sentences: "Well, my first impression has never deceived me yet, so I think I can trust it after all and afford to make an experiment. Besides, perhaps this would be the only way of answering your criticism of my criticism adequately.

"As you noticed at dinner, I was rather evasive when you inquired about my own work. I will tell you about it now. For the last two years I have been working in Dr. Beeman's school. You have never heard of Dr. Beeman's enterprise? I hope not, because everybody in any way connected with the enterprise was bound by a very emphatic promise to strictest secrecy. Dr. Beeman wanted to escape entirely any publicity, educational or general, concerning his school until it was more or less established and organized. He believes that any premature interpretation or labeling by outsiders would do irreparable harm to the sound development of the enterprise. Association with Dr. Beeman is what has made me optimistic. It is the first school I have ever seen which is really progressive, that is not just going on in the direction in which it happened to be moving. It is

an enterprise that has been deliberately and thoughtfully making its way to a definite and carefully chosen destination. It is not the ultimately ideal school — no school is ideal in that sense — but it considers human personality as the fundamental educational reality and the fundamental source of educational values. This is the best foundation for any school I can imagine.

"Now I cannot think of any better answer to your charge that I am negative and have no constructive point of view, than to invite you to visit Dr. Beeman's school. Even if I had time to tell you about the organization of the school and its main underlying principles, that would not help. You would get just a set of dead abstractions. Any living social organization must be seen to get any satisfactory conception of it.

"If I understand you correctly, you have a few days before you are expected at Branton. Could you not spend one day with us? Tomorrow night I will drive you back to the station to catch the last train. I am sure you will see several things that may be of considerable interest to you. Curiously enough, even last week I would not have been able to extend the invitation to you because of that ban on publicity. But today the cat is out of the bag. Dr. Beeman has finally given his consent for a visit by a special committee now surveying progressive schools in the Eastern States. The committee is arriving tonight. That, by the way, is the reason why I have cut my stay in New York and am coming back to the school. I am most anxious, even if only to satisfy my dramatic instinct, to see the reaction of the venerable pundits to what we are doing.

"You have not much time to make up your mind because"—he looked at his watch—"in nineteen minutes we shall be at Sommerville, where either we both leave and drive to our school, or I will bid you good-by.

"There is a slight risk of a hitch in my invitation. I must call up Dr. Beeman from the station for formal permission to bring you, but I am almost sure that under the circumstances it will be just a formality. Even if the worst comes to the worst, you can take the next section of the same train in half an hour."

The invitation is accepted

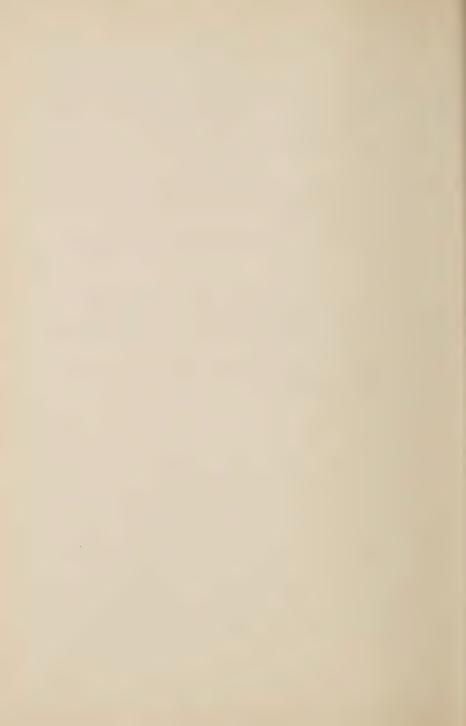
This proposal was most unexpected, as was everything that emanated from Knapp! At first I hesitated. After all, I knew Knapp so little; even the short time which we spent together had not made us especially chummy. But on the other hand, in spite of some of his irritating mannerisms and in spite of the fact that he had succeeded several times in annoying me more than I wished, still, now, when all those explosions were over, I could not help feeling that there was something in Knapp that was genuinely friendly, intellectually honest, and surprisingly stimulating. In fact, in spite of everything I was in a sense quite taken by him. Why not see the school which he valued so highly? I myself had been playing for a while with the idea of personality, but somehow it did not fit into the general picture of our educational philosophy and I had finally dropped it. But it might be interesting to see what Dr. Beeman made of it. I could easily telegraph to the Timminses that I was coming one day later. Besides, since Dr. Beeman's enterprise was just about to be "released" to the educational public, if there was anything in the project, it would be an advantage for me professionally to arrive at Branton with first-hand information about the school in advance of anyone else.

So finally I thanked Knapp for his invitation and said that, if it would be no trouble for him, I should really like very much to see the school.

It was quite dark when we landed at Sommerville a few minutes later. It turned out to be a small desolate station with a few houses back of it.

While I telegraphed to the Timminses, Knapp called up the school, secured the formal invitation for me, and brought out his car from the typical rural combination of a general repair shop and small garage.

We put our luggage in the rumble seat in the back of the car and started for the school.



THREE THE IDEAL SCHOOL



THE IDEAL SCHOOL

POSSIBILITIES OF THE MODERN CAMPUS

A drive in the night

It was already after eight. Having changed my plans so suddenly and interrupted my trip at a minute's notice, I felt quite adventurous. The fast drive in the dark in a powerful open car added its share of excitement. The spring did the rest. It was refreshing to be in the air again after traveling in the stuffy and dusty train. The night was warm. Fitful breezes spread the glad tidings of the changing season; the triumphant tremolo of peepers and the muffled voices of migrating birds high above us filled the air. The exciting odor voluptuously exhaled by the moist parturient soil, the sweet scent of sticky swollen buds and tender unfolding leaves, and above all the exhilarating energy of the awakening life penetrated into my brain and blood with an intoxicating effect.

Knapp proved to be an excellent driver. Though the road was winding and quite narrow, we went on steadily and fast; yet on all curves and up and down hills the car ran smoothly, evenly, and confidently, as if working itself and like a noble and strong animal enjoying its own agility.

It was a long drive. We sped through woods, climbed hills, skirted the edges of picturesque forest lakes. Steadily our road led us higher and higher, winding among hills above the dark valleys beneath, glittering with arabesques of scattered lights. We talked little. The beauty of the night and the concentration of driving kept us silent. As we sped on, I found myself strangely conscious of an almost mystical sensation of the unreality of everything around. This sensation I have often experienced when driving fast at night. I felt completely dematerialized as one floating in pure ethereal space.

The arrival

Curiously enough the feeling of unreality did not disappear when Knapp began to slow down a bit and said abruptly: "Here we are." The road curved more opulently than ever, and I caught glimpses of several buildings that made me gasp and rub my eyes. In an open clearing in woods at my right I saw something that looked like an excellent reproduction of a small mediaeval cloister. It had an arched gallery. There was a small well near-by, encircled by beautifully arranged trees and shrubs. Three or four more turns of the snaky road brought us to an old colonial cottage, with its towering chimneys at both ends of the slated roof. After two more turns we passed an extremely well proportioned Greek structure and finally reached the central part of the settlement. Here I caught a brief glimpse of a most curious central building. As we passed quickly by, it looked to me like a peculiar cross between a medium-sized New York skyscraper and an oriental temple. The most striking thing about it was its complete lack of straight lines or flat surfaces. It was marble white, a most unusual combination of numerous asymmetrical cylindroids.

spheroids, and conoids. These were put together in fantastic formation, suggestive of some peculiar organic growth, like gigantic corals or sea-shells. I had no time to see the details, but the balance of masses and the exquisiteness of its curves gave the impression of a soft but firm harmony.

In a few seconds the building was behind us. Knapp turned his car into a side road and after a few more zigzags stopped before a small, white, boxlike house, a good sample of modernistic "functional" architecture. When we climbed a few broad steps, diffused light illuminated the whole entrance as if by magic. Knapp inserted his key and the door slid into the wall with an elusive oblique movement. We stepped into a small but well-designed hall. Everything inside it was in the latest "functional" style with its cubistic angularity, bare walls, and invisible lights.

I myself have no special interest in modernistic architecture and furniture. Some of my friends are quite taken by it, others dislike it. Dick Barrows belongs to the latter group. "Modernistic chambers fill me with mental chilliness," he likes to chant. "Their oversophisticated simplicity and their spontaneity calculated to the $n^{\rm th}$ decimal point are a bit tainted with the finality of a doctor's office. They make me suffer from mountain sickness, as if I had been put into a mental and emotional vacuum."

In the main I agree with this overelaborate verdict, but in this case for the first time in my life I almost liked and enjoyed a modernistic environment. Probably the reason was that the emotional emptiness of the style was relieved by vivid spots of color. Rich cherry-red curtains, several large vases, the gay cover of a large soft sofa, multicolored rugs, made the cubistic space alive and warm without interfering with the clearness and freedom of its lines.

Knapp showed me to my room, neat and cozy, with a bed ridiculously broad and low, but very soft-looking. After washing myself I was back in the living room; a light, but very well-cooked dinner was served to us by an efficient male servant.

Puzzled by all that I saw, I was full of questions about this unusual assortment of buildings, the luxury of the teachers' quarters, and the financing of the whole enterprise. But Knapp was rather evasive. He promised that tomorrow I should see more and meet people who would answer my questions.

His own answers were very brief. The central building was the main hall where all classes were held. The other buildings were living quarters for students and faculty. The whole campus and all its buildings were designed by a certain Mr. Altberg, a young and very talented Scandinavian-American architect. It was his first big project; although he is not yet widely known, no doubt we shall hear much more of him in the future. Knapp mentioned that the whole school was financed by the Wood Foundation, established especially for the fostering of this enterprise. Since it is the belief of those directing the school that teachers are the most important factor in school life, they try to get the best they can find and to provide a suitable environment for them.

Knapp turned the conversation to the present developments in Germany, to the Youth Movement, the Nazis, Fascism, Communism, and their significance for education and for the general postwar cultural development. I felt rather uncomfortable. I don't know much about either the Youth Movement or Fascism. Sentimental wandering in woods and mountains without any rational aim or purpose except "enjoying nature" has never looked promising to me; as far as Fascism is concerned, I have never bothered to read much about so obviously reactionary and undemocratic a movement. While coffee was being served, Knapp discussed all the pros and cons of these questions with much gusto, taking it for granted that I knew all about it. I was quite relieved when he said abruptly: "Would you mind if we pause and listen to today's school bulletin now? I would like to know what we have for tomorrow." I assured him that I would like very much to hear the bulletin myself, though it was not quite clear to me what he meant.

Knapp pushed a button on the wall near the sofa. In a few seconds a rather pleasant voice, coming from nowhere in particular, started to tell us all about the happenings on the campus: "Dr. Beeman's cold is over and he will resume his duties tomorrow. The main topic of the assembly tomorrow will be Michelangelo as an artist and genius. Robes for the assembly are gray, No. 7. The weather is expected to be fine and a little warmer. The committee making a survey of progressive schools in the Eastern States has arrived. The members of the committee are Dr. Mook, Professor of the Philosophy of Education; Dr. Stone, Professor of Educational Psychology; Dr. Bressler, Professor of Educational Administration, and Mrs. Ruth Franck, a representative of the Parent-Teachers League and the Child Study Clubs. They will visit classes tomorrow. The

repair work on the reproducing installation in studio seven has been completed and the studio will be open for work tomorrow. James Robins and Anne Davis were admitted as scholars of the first degree. Dr. Charles Brown of Branton has arrived at the school this evening and will visit the school tomorrow together with the Survey Committee."

I was somewhat surprised by the mechanics of the announcing and especially by the fact that my arrival was already being broadcast in that way. Knapp explained that as I would see for myself on the morrow, they used radio and broadcasting a great deal both for educational and administrative purposes. In connection with the school telephone exchange they have a good receiving radio station and several types of reproducing machines connected with loud speakers in all parts of the campus. For the daily bulletin announcement they use a special kind of dictaphone with a wire instead of the usual wax cylinders. All announcements are first telephoned to the central exchange. They are permanently registered on the wire, and may be reproduced upon request from any building of the campus. In this way audible records of school life from day to day are kept. Sometimes by using the same dictaphone, the school has recorded conferences, plays, and assemblies.

At last, with his peculiar mixture of directness and urbanity, Knapp declared that it was getting late and was time for bed.

The Temple

In the morning an excellent breakfast was served by the silent and efficient servant of the night before. During the course of it Knapp told me that Mrs. Le Brunn, the assistant director, would explain to the visiting committee and to me the general organization of the school before the schoolday began.

The day was friendly and sunny. As we walked through the campus to the central building I was both surprised and pleased to see how much concern had been given to the task of making the place attractive. Trees, shrubs, flowers, roads, buildings — all were a part of the organic design. Together they formed a real work of art. The whole campus was dominated by the central building which yesterday surprised me so much. It was known as *The Temple*. The choice of the name was fortunate. Although there was nothing ecclesiastical in the building itself, and though it did not suggest the traditional patterns of any creed known to me, there was something unmistakably uplifting and expressive about it. It seemed to offer a "message" or a challenge, for it was definitely elevated above the level of a common domicile, school, or factory.

In the evening light it had looked to me white. Today in the bright spring sunlight I could see that it was tinted here and there with delicate shades of pistachio green, orchid purple, sunrise yellow, bells-of-Scotland blue, and light aquamarine. The combination of colors was exquisite, but there was nothing flabby or sentimental about it.

The architecture of the building confirmed the impression. In its plan the Temple was a cross, with all four arms rather short and equal. The shape was not apparent at first sight. The crosslike design was concealed by a lack of straight lines and flat surfaces and by an endless number of

additional structures, inserted and imposed on the original body. Scattered irregularly like crystals on a druse, broader and larger at the bottom, they grew more slender and minute higher up, reminding one of the general cumulative effect of the Gothic, only without the Gothic sharp arrows, narrow angles, and stern straight lines. Light, almost ethereal in its details, the edifice as a whole looked balanced, robust, and sturdy.

We were to meet Mrs. Le Brunn in her office in the Temple. As we set out, the campus was almost deserted. We met only a small group of boys, who were early away from breakfast. I was surprised to see that one of them was dressed like a friar in a brown cassock, with rope as a belt, and another like a pilgrim, even to the high hat on his head.

"Well," I said to Knapp, "it looks as though you start your dramatics early here. Almost before breakfast boys are all ready for rehearsal."

Now it was Knapp's turn to be surprised. "Dramatics," he said, "what do you mean?"

"I hope it was not a hallucination, those friars and pilgrim fathers we met a second ago."

"Oh, that is not a rehearsal — at least not in the usual sense. The friar is Paul Sieger, a junior. In his personality division work he has been much interested in St. Francis. He dresses like a friar to feel St. Francis's character the better. Another boy is working in the Culture division on early American life. He lives in the Pilgrims' Hall. A few days ago he also started to wear this costume in an attempt to get closer into the spirit of the epoch."

This "explanation" did not convey much to me, but I

had no time to ask any more questions, for we had reached the Temple and were entering it through an irregularly shaped door at the side of the main entrance. In a few seconds we came through several winding passages and oval stairways to the office of Mrs. Le Brunn.

I would hardly call it an office; or if so, it was the most unusual office I have ever seen. It was without a regular ceiling. The room was egg-shaped, the walls gradually growing into a vault-line cupola. The walls and ceiling were of a uniform deep and lucid purple. They were not painted, but covered with some kind of wall paper, very smooth and suedelike in finish. This gave the room an atmosphere of remarkable softness which was even more emphasized by the nature of the illumination. In addition to two queerly shaped windows, light came mainly from the cupola. It flooded the room with a calm and even glow. A few small, cozy chairs, a most comfortable sofa, and the curvature of walls and ceiling, all made one quiet pattern, dominated by the desk set in one "corner" almost as if it were an altar or a stage.

DANGERS OF PROFESSIONAL SPECIALIZATION

The survey committee

When we arrived, the members of the Survey Committee were already there. Knapp introduced first himself, then me. The professors were busy discussing how long they could afford to stay at Dr. Beeman's school. After the exchange of a few formal phrases they came back to the same topic, and Knapp and I left them and sat down on the sofa, which turned out to be almost too comfortable.

Against the harmonious background of the room the gentlemen of the Committee made quite a peculiar impression. They looked like an alien insertion into the organic coherence of the whole. This fact stirred my curiosity so that I watched them more carefully, especially when Knapp excused himself for a few minutes and left the room.

Professor Mook, the philosopher, was tall, corpulent, and extremely solemn and grave. Though not an old man he was somewhat prematurely overmature. Everything about him and on him was oversized — either too big or too loose. His round head, with a thick and untrimmed chevelure, was too large for his body. The forehead was disproportionately high, the nose too bulky, the ears too big, and the chin too heavy. A puffy necktie was hanging loosely under a low collar. A baggy coat, round trousers, and enormous shoes completed his attire. The look in his brown eyes was heavy and stolid, and his voice was low.

Professor Bressler, the administrator, was a complete contrast to Professor Mook. He looked unnecessarily youngish; everything about him was "smart," neat, and a bit undersized. His egg-shaped head was too small for his rather slim figure. His forehead seemed too insignificant even for his head. The moderate crop of his blond hair was cut short, both on the sides and at the back of his skull. His face was thin and pinkish. A light smartly cut suit was just a bit too tight in the waist line, with sleeves and trousers a little too short. Bright brown Oxfords on his feet looked uncomfortably small and narrow. He possessed a cheerful tenor voice and used it with great facility and assurance.

Professor Stone, the psychologist, was one of those for-

tunate individuals who are perfectly normal and correct in all respects. One could watch him carefully for hours without picking out a single detail that would attract attention. Everything about him was entirely all right and exactly as it should be for a man of his position, except perhaps for a rather unpleasant habit of staring straight into your face as he talked and the continuous suggestion of a faint smile around his lips. The smile was enigmatic. You could not make out whether he was smiling with you at the dullness and stupidity of this universe, or at you as one of the typical phenomena of the inane world.

While I was engaged in contemplating the professors, Knapp returned.

The educational triangle

"Watching them?" He bantered almost inaudibly, in his half-serious, half-joking way: "Are they not impressive? Exactly as they should be! A perfect symbol of the present educational situation: Philosophy, Psychology, and Administration — all certainly not plain, but Educational! The educational Holy Trinity that rules mightily over all of us and I should say with quite unfortunate results too! Well, perhaps trinity is not the word. Even the Hegelian triad would be too pompous. I think something simpler, more prosaic, like a triangle, would do better. Yes. They are just an ordinary plane triangle within which education has been confined for the last twenty years. To be sure, the enclosure is a big affair; like an oil spot it is getting larger and larger all the time, because the sides of the triangle are moving farther and farther away one from another.

"Do you know what is the greatest educational tragedy of the present time? It is the growing separation between philosophy and administration. Take the philosophers. Do you know what they are busy with? They think, think, think, and are so busy thinking that they have no time, no desire, to do things. So they go on thinking without acting. They have even built a wonderful defense of their inaction. They worship suspended judgment and the dynamic universe that is supposed to be changing so rapidly that what was correct five minutes ago is wrong now. (So they can go on musing, discussing, and thinking indefinitely. They love their problems so much that they are afraid to solve them lest they lose them).

"At the opposite side you see the administrators. They are so busy doing things, organizing, promoting, increasing efficiency, that they have no time or inclination to think about their doings. So they go on acting without thinking. They also have an excellent defense for themselves. They worship the Executive Mind, that is, the ability to do what you are required to do without questioning it.) They honor standards and norms which enable you to solve a problem without thinking about it. They love their achievements and records so much that they are afraid to think about

what they are doing lest they be forced to stop.

"Look at them in action," Knapp interrupted himself suddenly. Apparently the professors' conference had reached the point of coming to a decision. The youngish Dr. Bressler came close to the philosopher's chair and was obviously trying to make Dr. Mook agree to something. He spoke rapidly and insistently, accentuating his main points by

tapping on his pad with a silver pencil. Dr. Mook, deep in his chair, was listening attentively and thoughtfully watching the tips of his big shoes, but obviously without committing himself to definite agreement or disagreement.

I had plenty to say in answer to Knapp, but I didn't want to start an argument then. I was interested to know what he would say about psychology. So I asked: "But what is the place of the psychologist in your scheme of things. What do they do?"

"Psychologists," he said, "are more clever than either the philosophers or the administrators. They neither think nor do things. They just 'observe human behavior' and feel superior to everybody else. But do not think for a moment that they are so sublimely detached, so purely scientific; as a matter of fact, they are quite a power in the educational machinery. They are behind both administration and philosophy, somewhat as 'the interests' are behind both Democrats and Republicans. On administrators they have a firm grip because of their mental measurements. You know certainly that psychologists now know how to measure almost everything from sociability of children to reliability of teachers, and vice versa, from reliability of children to sociability of teachers. But here's the rub this may include abilities and reliabilities of superintendents and of the results of learning in school systems. Obviously to any administrator this is a serious proposition.

"The philosophers they keep in submission by more subtle means, mainly by their so-called psychologies of learning. You have assuredly heard that old saw which tells that psychology first lost its soul, then its mind, and more recently its consciousness. But in its present stupor, psychology is not a bit the worse for it, because now it has its 'bonds,' its famous 'S \longrightarrow R bonds.' If the bonds are not especially good for any other purpose, they are excellent for manacling educational philosophers. To some of the tamer and more peaceful, the bonds theory is applied 'au naturelle'; to the more sophisticated and rebellious, the bonds are disguised by a more complicated verbiage which does not, of course, sacrifice their essence. So, as a whole, our educational philosophy has been safely kept in this $S \longrightarrow R$ bondage for at least twenty years. It could not move; it could not grow; it could not do anything but glorify bonds. . . ."

The lady of the Committee

Here he was interrupted by the arrival of Mrs. Franck, the last of the visitors. She entered with a firm conquering gait, her head gloriously up, with the usual authoritative but benevolent semismile of a person who, as Knapp put it, "to her honest belief, never met any problem of life that she could not solve definitely, scientifically, and finally." Graciously she nodded to us and joined the group of professors.

Her appearance somewhat spurred Knapp. With renewed vigor, he burst out in his muffled voice: "Now here is the educational representative at large, a piece of the background on which this triple academic constellation shines and glitters, a sample of one type of educational stuff that fills up the great open spaces between the honorable sides of the great, big educational triangle!

"Mrs. Ruth Franck: She has no children and will never

have any; she does not teach and never will; yet she represents Parent-Teacher leagues and Child-Study clubs. She has never even studied real children. After her normal school she took some graduate courses in administration, developed quickly an acute case of the executive mind, was recommended by the administrative department as secretary to some educational organization, showed 107 per cent efficiency, and now, lo! a sham parent, dressed like a teacher ('No other sane group of people shows such restraint in dressing without dignity, or such display of colors without gaiety,' he explained to my questioning glance), rouged with progressive philosophies and powdered with the latest psychological fads, she is a member of the Survey Committee!"

"Oh, stop it, Knapp," I whispered back to him. "Your witticisms carry you farther than they should. You are not just to poor Mrs. Franck. She does really good and necessary field work. She lectures extensively. I happen to know her."

"Certainly you know her," he interrupted. "That is the worst of it. You could not find any person, no matter how remotely connected with education, who would not 'happen to know her.' She lectures extensively; good Lord, she does! I also 'happened to hear her.' She would lecture at any time to any audience on any subject with the same appalling superficiality, insolent cocksureness, and never-failing success. It is horrible!"

"No, Knapp. She is not so bad as that. Certainly she is not an experienced teacher herself, but why after all should that be necessary? You know very well that Rous-

seau was a good-for-nothing teacher, but nevertheless he was Rousseau. On the other hand, you would not require of every educationist that he be an original thinker.

"Well, well," he said, "if you mean that she is as original a thinker as a rural-school mistress and as well trained a pedagogue as Rousseau was, I agree with you; but what I cannot stand is her infinite capacity for treating everything so epidermis-deep and being so profoundly complacent about it!"

HIGH SCHOOL, THE MOST STRATEGIC POINT OF THE EDUCATIONAL FRONT

Another lady

I was about to answer Knapp when Mrs. Le Brunn entered and we were all introduced to her. I saw her for the first time; she made a startling impression on me, an impression not easy to explain even to myself. She was about thirty-five and rather attractive; but she could hardly be called beautiful. The first impression made by her slender figure, her light gait, and her intelligent and healthy features was one of extreme vitality, grace, and even youthfulness. As I saw more of her, I felt that her most striking quality was a genuine cordiality and simple dignity, without the slightest aloofness. Often in the course of conversation she would gaze at you with such expressive friendliness that it made you almost uncomfortable.

Mrs. Le Brunn took a seat in a quaintly shaped easy chair behind her desk, quietly set aside a crystal vase with a solitary magnificent rose in it, looked attentively at us, and began:

"It is the first time that we have had official visitors like yourselves. In fact, exclusive of relations, you are our first visitors of any kind. You probably know but little about our work and how we started it. I am not going to give you a long lecture," she added with a smile, noticing Dr. Mook and Dr. Bressler opening their note books and holding their fountain pens in readiness. "Concerning the basic principles and philosophy of our educational venture you will hear from Dr. Beeman himself after lunch. I will just tell you a few things which I think will help you to understand better what you will see in our studios and laboratories.

The high school's predicament

"Our whole enterprise was conceived of, planned, and organized by Dr. Beeman. In his opinion secondary education has always been the most neglected sector of the whole educational front, without a proper chance for independent and spontaneous development. In old-fashioned schools it was always subordinated to higher education, universities and colleges. Secondary schools either prepared for colleges, as even now most of our first-class high schools do, or tried to imitate university work to the extent that the maturity, or more exactly the immaturity, of their students would permit."

The philosopher and administrator both started almost simultaneously to write something down in their note books. Knapp with a malicious smile whispered: "Now, hounds are on the trail."

Mrs. Le Brunn, as if answering a possible criticism, continued: "I have in mind, of course, the general trend, not

exceptions, and secondary schools established to give a general or liberal education, not vocational schools. It is true, many high schools have introduced courses like type-writing, dressmaking, hog raising, and so on. But I am not much concerned with that aspect of education now, though even in such fields high schools have essentially imitated universities.

"When the last progressive renaissance of education arrived, it began in kindergartens and lower elementary grades, where it achieved remarkable success. Then it spread into the upper elementary grades, and at present it is beginning to influence secondary education profoundly by a persistent attempt to introduce kindergarten attitudes, methods, and practices into high schools.

"Thus, in all its attempts to reform itself, the high school so far has shown only submission to the two opposite ends of the educational ladder. Dr. Beeman, being much impressed by this unfortunate development, has started with an entirely different principle. He emphasizes, on the contrary, that the high school is and should be the most natural and convenient starting point for designing, establishing, and building up the foundations of a real liberal education suited to our times and needs. Indeed, what is education, at least in one of its aspects, if not a provision for the happiest, easiest, most constructive transition from the helpless, uncrystallized, though most charming state of infancy into the state of a resourceful, matured, many-sided human personality in the prime of life? To concentrate one's attention on either extreme — infancy or adulthood — and to interpret the whole process from this one extreme point of view and in

terms of one end only inevitably leads to misapprehension and misunderstanding of education generally.

"On the contrary, studying and experimenting with the middle region of this continuous line where many characteristics of the child's nature have not yet disappeared and where at the same time some features of the adult mind are already present, some being anticipated and more easily understood—this approach to an understanding of the whole function of education is obviously more promising and comprehensive. From the level of adolescence in the secondary school, both educators and pupils can easily contemplate at the same time the present and the future, can synthesize them into a unified conception of life, and can thus build a unified conception of education.

Above the high school

"To see better what must be done to secure the independent development and liberation of the high school from the deadening domination from the outside, probably the best way would be to realize clearly what is actually done in education above and below the high school. What are the procedures that secondary schools are forced to imitate? On the very top, in the universities, specialists are educated under the special conditions for the type of work which these specialists must do. Historically, universities started in that way. People needed clergymen to guide their souls, medical men to take care of their bodies, and lawyers to protect their possessions and rights. This made them establish the first three faculties of theology, medicine, and law. Specialists are extremely important for the advance-

ment of science and civilization. All progress depends on them. But they have their limitations; a specialist's personality can hardly be taken as an ideal for everybody. The specialist, as such, is inclined to voluntary seclusion within his own field.

"Furthermore, the education of specialists is a specific matter. It presupposes, and rightly so, that the student already has a strong interest in his subject, a firm determination to work in his chosen field, and in the best cases to make new contributions to it. The education of the specialist requires a rather exhaustive, detailed study of the field concerned and the acquisition, very often through long and tedious drill, of highly developed special techniques. In this type of education obviously the center of interest is mainly in content, in subject matter, not in method of teaching. Training in how to teach their subjects is not required from professors and instructors in universities. It is enough if they know their subject matter well. The fact that no pedagogical training was required of teachers in oldfashioned secondary schools is again good evidence that they just imitated the universities."

Here in a very low voice with a most solemn intonation Dr. Mook interposed:

"It seems to me that your description of university education, with some modification, may be justly applied to the greater part of graduate work. But if I understand you correctly you include in university education the undergraduate work. Would it be fair to conclude that you imply that our colleges, which in my opinion offer an essentially liberal education, also to a very large extent train specialists only?"

"You are right, Professor Mook," answered Mrs. Le "That is what I mean. I would even amplify that statement. Whether they know it or not, what they actually do in almost all colleges and even in high schools, is to try to make of their students second or third rate specialists in un-utilitarian subjects. Recently both colleges and high schools have been somewhat modified, but the general situation has not been greatly changed. The work of a student is cut up into small, narrow 'subjects' like 'solid geometry, 'Latin,' 'psychology,' 'physics,' 'history.' Each subject is self-sufficient and disconnected from the others, just as though it were organized for specialists. One thing only is sacrificed — the most precious part of each specialist's equipment, namely his thoroughness. All the limitations of specialization are here without any of its advantages. And here lies the tragedy of the whole situation.

Below the high school

"Naturally the protest against this misplaced specialization started at the very opposite end of the educational continuum, in the kindergarten. If in the universities they train in special activities in which only a few people are interested, in kindergartens and in low elementary grades they deal with activities that every normal human being has to perform. Such activities are the elementary manual skills, bodily controls, playing and working with others, reading and writing, the elements of counting and computation, all those things that by contrast with 'specialties' may be called 'universals.'

"Obviously the content of these 'universals' is so neces-

sary and unavoidable, so simple and easy for adults to learn thoroughly, that it requires practically no effort for them to master it. Consequently in such matters the main interest, the greater part of the energy expended, are here given to the problem of how to teach, or guide, or train, or stimulate growth. As a result, different 'plans' and 'methods' have occupied the limelight of our educational stage.

"Among all of these probably the most significant is the project method. This device definitely and unequivocally makes the 'content' of learning quite subordinate to the method of procedure. When 'how' to learn is overemphasized, 'what' to learn becomes quite indefinite, indeed, almost accidental. In extreme cases in which work is organized on a project basis entirely, there are times when neither teacher nor students know what they will do next. A 'project' may have its inception when a boy accidentally breaks a bottle of milk in school and so attracts general attention to milk. If somebody should then mention cows, the group may start to study animals, husbandry, and farming. If milk as a source of typhoid infection is introduced, they would probably study bacteria. If a milkman is suggested, the project may turn to social studies, labor unions, and early morning life in cities. The Milky Way may bring with it astronomy, the universe, and the Einstein theory; Galatea may bring forth sculpture, art, Greek civilization, and so on, almost without limit.

"It is seldom true that a school develops such extreme 'projectivism.' Nevertheless this illustration shows quite fairly the present general tendency in elementary education to make the content of study in a sense a derivative of the

method and an almost accidental choice of the pupils' wish or whim. As long as the field of study or of education is the inevitable region of simple 'universals' which should be covered by everybody, this procedure is not a serious disadvantage. On this level the order of approach to different problems is not particularly important. Later on, when the growing mind is capable and eager to deal with more complicated and more closely selected problems, the haphazard selection is too uneconomical, too wasteful in terms of efforts and of time involved, too injurious in building a habit of unsystematic, superficial 'grasshopperlike' treatment of life and its problems. That is why we are so skeptical of the growing tendency to reform and rejuvenate secondary education by mere extension of unmodified kindergarten techniques into our high schools. It probably would do more harm than good.

THE CURRICULUM MUST BE BUILT IN TERMS OF BROAD FIELDS OF EXPERIENCING

Specialists in universals

"In this school we think that the purpose of secondary education is not to prepare specialists or even to prepare the material for further preparation of specialists who would promote our civilization each in its own narrow field. Our aim is to help students to live rich and significant lives, to build harmonious and colorful personalities, to enjoy to the utmost the glory of being happy, to face suffering when it comes with dignity and profit, and finally to help other people to live this superior life.

"Consequently we are definitely opposed to the narrowing provincialism of experts. We are almost exclusively interested in 'universals,' since building personality, enjoying life and suffering it, all this is anybody's and everybody's concern. On the other hand we cannot accept the unorganized, amateurish, incidental content of activities that pushes its way up from the lower end of the educational ladder. Life at present is too complex and intricate. Horizontally, in space, everybody and everything is interconnected with almost everything else on the face of the earth. Vertically, in time, we also have an enormous inheritance of the achievements of generations. Consequently the most careful and thoughtful selection is needed to help an individual to pick up the most essential and important out of the vast ocean of possibilities. Here we are strongly for the expert's point of view, for earnestness, for the sense of responsibility, for readiness to attack definite problems definitely and directly, and above all for interest in content. We want the main and the only subject of our school, the great Science and Art of Living, to be taught as directly and thoroughly as possible. If you are not afraid of paradoxes, I may sum up our educational goal as the preparation of thorough, competent specialists in universals.

"You probably will see the real meaning of what I have said better from the actual organization of our school. We have no traditional subjects like Algebra, or History, or English. Neither do we have the usual departments of Science, Mathematics, Foreign Languages, etc. We consider Life as it is experienced by human personality to be our only subject, and consequently our divisions or, as we

sometimes call them, our sections represent different attitudes towards different aspects of Life as a whole.

The arms of the cross

"You have probably already noticed that this building has something of the shape of a cross. Each arm of the cross is occupied by one section. The first is 'The Universe.' Here students learn about the world we live in as it is known to our scientists. Inanimate forces of nature, the origin of our solar system, the developing of life, all background of the human drama is here without any special concern as to its actors. How the section is organized and how it works in detail you will learn after the assembly from Dr. Billing, the head of the section. In fact, the section does not differ much from a good traditional science department, though there are a few things rather new and interesting.

"The next section is 'Civilization.' By civilization we mean all the activities, achievements, and institutions of humanity, which control our environment so as to provide the necessities of life, security, and comfort — all that we do to get rid of dangers, fears, and privations. Food, clothing, shelter, technology, communication, and government are all within this field.

"When we are securely settled, safe, well fed, sheltered, and in all respects comfortable, and are not interested immediately in producing changes in our environment, then we want to see the meanings, significance, and beauty of people and things around us. Activities of this kind, such as philosophy, art, literature, religion, interpretation and evaluation of environment, are studied in the third section.

We call it 'Culture.' Neither human civilization nor culture nor even the picture of the universe as we know it could come into being, have any meaning, or be enjoyed, without the co-operative efforts of individual human minds, or more exactly of human personalities. Personality is the real foundation of everything.

"Our fourth section, called 'Personality,' is a study of the physical, physiological, emotional, and intellectual factors that together make up human beings; also of different types of personalities and of the most interesting individuals who have actually existed or have been created by art.

"Of course, we realize that these four sections are by no means mutually exclusive. As a matter of fact, each of them leads into the others so gradually and so persistently that they very often overlap. However, in my opinion, this by no means disqualifies the divisioning; in fact, it is exactly what makes the whole organization continuous and organic and emphasizes the unity and universality of the whole enterprise. We consider the four divisions only as more pronounced spots of color in one continuous spectrum, which grows in importance and significance from the first section to the fourth: the background for human life, providing for necessities, evaluating life and the world, and the highest phenomenon in the universe which we know directly and positively, namely, human personality.

The center

"But even the last, the most important division, the study of human personality, would not amount to much if it remained but an intellectual academic study and did not help our students to improve their own personalities. So the last and the most important part of our school is the 'Personality building' section. Its work is the final summing up, co-ordination, or integration of everything that is done in other sections in terms of helping students systematically, and persistently, to build continuously better and better personalities. This section dominates all others, even architecturally. It is located in the center of the Temple and is connected directly with all the other sections.

THE SCHOOL ASSEMBLY AS TRAINING IN COMMON EXPERIENCING

Assemblies and assemblies

"I am afraid it will soon be time to go to the assembly, but I still have a few minutes in which to tell you about it. We pay special attention to assemblies. They are not merely extracurricular. They are a definite part of the whole educational scheme and we have them every day. The conventional assembly with which you are familiar, if it is not a mere lecture, is usually a mixture of administrative and informational material and some kind of entertainment, a combination of clearing house for announcements, business meeting for arranging school affairs, and a sort of revue of short plays, music, or dancing. In its genesis and structure the assembly is usually an accumulation of items that school life happened to bring to the surface at that particular moment.

"The purpose of our assemblies is to give systematic training in common experiencing. Nothing brings understanding of other people's joys and sufferings or creates genu-

ine friendliness and sympathy like common experiencing of something significant. Nothing else is so powerful in building beautiful human relations. To be sure we believe that common intellectual deliberation and action help a great deal, too, but alone they are insufficient. The most powerful elements determining human relations are common attitudes: volitional, emotional, and aesthetic. To provide education in living through attitudes experienced in common is the main function of our assemblies. This is an extremely difficult and responsible task. Aside from the fact that in education generally very little has been done in this direction, there are several fundamental difficulties in the undertaking itself.

"In the first place, living in our present civilization, we are as a race poorly equipped in this respect. Both the range and the intensity of our sensitivity are limited. Only such extraordinary events as a war, a revolution, an earthquake, and so on can make large social groups live through common significant attitudes. This type of experiencing is usually elementary and primitive, as the joy of a tangible brute success, hatred, undifferentiated pity, and the like.

"Another handicap is the fact that 'human nature' in its present incarnation, especially when in mob formation, is much more prone to destructive and ugly forms of expression than to constructive and fine forms. It is much easier to induce a crowd to burn a house than to build one. An ugly quip made by one man can in a second break down the noblest mood of a group. The larger the group, the more subject it is to any negative trend.

"Therefore our assemblies are originated and arranged

most carefully. They are thought out and planned by the whole staff, guided by Mr. Booker, who with his assistants is in charge of assemblies as his only duty. For years Mr. Booker's main interest in life has been the study of group experiencing and of the different techniques for creating common attitudes which have been constructed and used by educational institutions, religious bodies, secret societies, political organizations, theaters, artists' communities, military units, and individual leaders in different fields. Now he tries to apply the results of his research to educational problems.

Our precious heritage

"What is the content of our assemblies? One of the most inexcusable cases of social wastefulness is the failure to make use of the treasury of great achievements in living left to us by those geniuses and artists who have created beautiful lives. Probably there is nothing more important than a life beautifully lived. But we know so little about such lives, how they were lived, and what made them great. To prevent this loss of our most precious heritage, our school calendar is built on the idea of honoring the great personalities of the past. By saying the personalities of the past, I do not mean that one must be necessarily dead to be honored in our assemblies. The person honored may be quite alive, like Einstein, or Lindbergh, or Gandhi; but he must qualify by virtue of certain achievements, and since all known achievements are in the realm of the past we use that term.

"Every week is in memoriam of one great man or woman

or another. Every day we dedicate to someone. At the beginning of each year the faculty makes the selections for the year, each of the four divisions of the school having approximately equal share in the choice of representatives. As a rule we commemorate actual anniversaries, following the dates of birth; but, if necessary, we deviate. To attempt to present a great character in one assembly would in most cases be training in superficiality. Usually the whole week is given to one man, but in addition to it every day in one way or another other 'saints' who happened to have been born on that day are remembered.

"In the weekly celebrations we usually emphasize four points: the actual everyday social and mental environment in which the 'hero' lived, his main characteristics and typical attitudes, the content and method of his achievement, and finally the growth and use of his contribution in the course of time and especially its significance for us.

"Our technique is varied. For the intellectual part of the program we use scientific lectures; for presenting dispositions and personal points of view, more emotional talks; for the more intimate moods, music, reciting poetry, dancing, dramatization. We are well equipped with slides, movies, talkies, and color organ; we utilize everything that helps to convey the attitudes we aim at. About that you may learn more from observing today's assembly and from Mr. Booker if you wish.

What makes audience

"But now a few words about the audience itself. Obviously the most important part of the whole procedure is

not what takes place on the stage, but what happens in the minds of the audience. So we prepare them also very carefully. For us the assemblies are not a form of economy, a device to present something interesting, a piece of music, or a talk, to a large number of students at once. We firmly believe that some experiences, though certainly not all, are amplified and become much more significant and more beautiful when an individual lives through them together with other people.

"In most schools, even if the idea is realized, strangely enough they think that when a number of people, often of quite different ages and backgrounds, are brought together into the same hall to face the same performance, then automatically the desirable result will emerge by itself. This is an example of the same kind of educational naïveté which used to be exhibited by those who thought that if you kept a boy reading or even sitting before his open textbook long enough, the knowledge stored in the book would automatically migrate into the boy's head.

"We know that to profit by common experiencing without losing one's individuality and without interfering with other individualities, one needs a long, well-guided training. Our students are first introduced into very carefully selected small groups, sometimes of only two or three people to a group. When they have adjusted themselves to small groups, they are then gradually admitted to larger and larger groups. Only when they show themselves competent may they have the privilege of attending assemblies. But this privilege lasts only as long as they really fit into the spirit of the whole enterprise and profit by it. Consequently the atmosphere of

our assemblies is quite intimate and sometimes rather intense. You will well understand why no strangers or visitors are allowed to be present in the hall when an assembly takes place. We are very sorry, but we cannot make any exception even for your committee."

I was almost provoked to hear that, after all the long introduction and explanation as to the kind of assemblies they have, we were not to be permitted to see one.

Probably Mrs. Le Brunn noticed my reaction, because she continued with her somewhat Giocondan smile:

"But I think you will be able to get a rather good idea of it by watching the assembly from our observation boxes. Several boxes have been built in such a way that they are hardly seen from the Hall; the audience has no means of knowing whether they are occupied or not, while from the boxes one can see and hear almost everything. Though we have still a few minutes left, we had better go now. I will tell you more about today's assembly while you have a look at the Hall before the students come."

SIGNIFICANT IDEAS ARE MORE EFFECTIVE IN SIGNIFICANT ENVIRONMENT

Through a few turns of a quaint spiral stairway we reached the boxes. Four of us, including Mrs. Le Brunn, entered one box and three others went into the other to the left. The box was a curious structure. It reminded me of a small closed automobile, with the windshield darkened by a blind. The four low carlike seats occupied almost all of the available space. Everything, including the ceiling, was upholstered with some soft suedelike material. An oval

lamp set into the low ceiling gave mild, quiet light. When we took our seats, Mrs. Le Brunn, occupying the chair to the left, operated a little handle near her chair and turned down a part of the wall that separated us from the company in the next box, switched off the light, and pushed a button which noiselessly pulled up the blind from our "windshield." The whole Hall was before us.

The Hall of Light

I gasped. It was really one of the most peculiar and striking interiors I have ever seen. I have never been able to understand why Dr. Beeman, usually so meticulous in all his nomenclature, used the word *Hall* to describe it.

My first impression was of a beautiful luciferous cloud of almost tangible light. This crystalline white light permeated everything, radiated in all directions and as though it were condensed, and shaped itself into walls and ceiling. The whole room was like a fantastic grotto. The walls were modeled in a succession of curved and rectangular formations of different shapes and patterns, giving an impression of remarkable harmony.

The figures climbed higher and higher and closer and closer to the center, forming an elliptic cupola that, together with the curved lines of the walls, gave to the whole structure a quaint ovoid shape. As in the exterior of the building the general character of the architecture was somewhat like the Gothic in its lofty, almost passionate urge up and up; but the Gothic austerity, strictness, and angularity were entirely absent. On many surfaces were sculptured exquisite bas-reliefs of plants, human figures, and scenery, executed

with rare craftsmanship. In most of these the relief was so low that it could be seen only after considerable concentration or when the light was especially favorable.

A medium-sized stage was carved out like a somewhat irregular grotto within a grotto. A large part of it was extended out into the Hall like an open platform. This produced the peculiar effect of bringing the stage much closer to the audience and of making it almost a part of the main floor, which was occupied by rows of comfortable looking silvergray chairs. From the ceiling was suspended a single large opaline lamp, like a gigantic pearl. It radiated the powerful velvety-white light which had startled me so much at first. But this was not the only source of illumination. All over the Hall were distributed concealed lights that produced on the walls an effect like phosphorescence.

What all this light revealed and created was really a most remarkable piece of art: beautiful, serene, and animated.

A lecture on the Hall

I think what Knapp told me later about it was essentially correct. He almost delivered a lecture on the Hall. "Some visitors seeing the Hall find it an imitation of the style of Rodin. Others call it 'the perfect realization of the spirit of Hellas.' Both are wrong. It is true that you find here some of Rodin's delicacy, his dreaminess, and his spontaneous intimacy. But the more fundamental components of Rodin's attitude, the deep sophistication, the romantic eroticism, and the tired melancholy, are all absent. The resemblance to the Greeks is even more superficial. The

profuse use of marble and an attitude of serenity easily suggest to many people the classical Greece. In fact even our material is different. If you were to look at it more closely you would see that at once. I do not know whether Altberg used some other medium than marble or whether he treated the marble in some special way, but the stuff has no crystal-line-cold, rocklike appearance. It looks warm, soft, and not abstract.

"The serenity of the composition is also entirely different from the Hellenic spirit. Greek art is too dangerously close to perfection — to a limit. It is almost refrigerated by its finality. It is like the summary and integration of all possibilities. It is more retrospective than anticipatory, more like a journey's end than the beginning of a glorious adventure. The mood of our hall is different. The Greek is the peace of a clear late afternoon, while the serenity of the Hall is the throbbing bliss of an early dawn. The Hall is definitely an original inspiration of Altherg. If one insists on looking for a spiritual pedigree it will lead us to Indian art and to the Early Renaissance, to Giotto, Fra Beato Angelico, and Benozzo Gozzoli, with their genuine simplicity, sincerity, joyful openness to all the wonders of life, and their youthful vigor. All that, of course, is not like an imitation, but is expressed in terms of our present day mentality and our modern art. That is exactly what we wanted for our assembly hall."

I was so absorbed in studying the Hall that I could not follow Mrs. Le Brunn. As far as I can remember, she said that that day was going to be the third assembly dedicated to Michelangelo. The first two had dealt with his epoch and his personal life; today the essence of his art would be analyzed and interpreted. She added that although, through an arrangement somewhat like an amplifier, we would hear everything, the box was soundproof and that therefore she would be able to explain what was happening without disturbing the audience.

LASTING FORMATIVE IMPRESSIONS THROUGH CO-OPERATION
OF THE ARTS APPEALING TO SEVERAL SENSES

The ceremony

Then very softly, as if from far away, came chords of Chopin's *Polonaise*, *A dur*. From the back of the Hall through the two aisles the procession began to come. The entrants were dressed in silvery-gray robes of a peculiar make. These were somewhat like the traditional academic robe, but much fuller and draped around the waist to resemble an oriental garb. Their heads were covered with close-fitting caps. In a few seconds, with remarkable grace and poise, the seats were taken without a single flaw, and without the slightest deviation from the rhythm of the whole procedure, although there was nothing of military stiffness in their demeanor.

When the last sounds of the polonaise had died out, the soft introductory chords of an organ came stealing in. The light in the Hall grew dimmer and dimmer, changing gradually from white into yellowish and then into deep amber. Immediately a wave of motion passed over the audience. Obviously each tried to find in his easy chair a final most comfortable position, good to stay in for a long time. Then came from the organ a most peculiar tune: somewhat like a

chant or incantation or lullaby, soft and peaceful, but firm and insistent in its almost obstinate development. It asserted itself twice and then the organ went into wandering, almost shapeless modulations that came to an almost inaudible pianissimo. Then on it went; on and on, in a way that seemed to me even more embarrassing than complete silence would have been.

At the same time I began to feel more and more distinctly a peculiar aroma which, or so it seemed to me, had first appeared when the organ began to play. It was rather like the scent of a rose, but firmer, deeper, and more poignant. Mrs. Le Brunn, again with her Giocondan smile, explained: "The tune you have just heard is what we call our 'Universal Prelude.' It is played at the beginning of every assembly. The first music you heard was the processional — Chopin's Polonaise. The processional is different every day. The Prelude is always the same. It is always played before any contemplative group activity. It has words set to it — the students all know them by heart — so that they may meditate on them. Because of repetition, the music and the words acquire quite a power over our minds and are a great help in entering into the attitude of readiness. In assemblies it is played twice first and then time is given everybody to meditate each in his own tempo. Then in conclusion the Prelude again appears.

"Together with the Prelude we use, as the key stimulus, a special kind of perfume which you probably smell now. In broader experiences, not strictly intellectual, odors build much more powerful 'conditioned reflexes,' as our learned psychologists would say, than other 'stimuli.' Did not

Kipling say somewhere: 'Smells are surer than sounds or sights to make your heart-strings crack'? In the Hall and in the boxes we have artificial ventilation with 'conditioned air'; otherwise you would have been suffocated here long ago. It is a simple matter to perfume the air when we need it."

Michelangelo

After the Prelude had sounded for the third and last time the light softly changed to pale blue and the curtain went up. On the background of a beautiful steel-blue silk screen just a few feet behind the curtain stood a man in the same attire as the others. After a few seconds of complete silence he began to speak. . . . His topic was the Art of Michelangelo. The more he spoke, the more I was impressed by the quality of his English, by the condensation and precision of his thought, and the quiet intensity of his presentation. It was a short speech, but it contained much material. As I remember it now the gist of it was something like this, although its actual presentation was neither so condensed nor so academic:

"The significance of any artist lies in the fact that he brings forth, expresses, and crystallizes some important attitude, a characteristic mood of our mind. The more interesting the attitude is and the greater the suggestive power it exerts, the greater is the creation of art. As concepts in intellectualizing, these symbols of art help us consciously or unconsciously to understand in terms of immediate experience how and by what people live, and serve as means for communication of this understanding to others. The attitude that Michelangelo so marvelously revealed to us is

the attitude of power, force, energy. People who possess this power are giant personalities. More easily than others they can accomplish what they want to accomplish; this brings to them satisfaction and happiness. On the other hand, in mental life as in physics no force can manifest itself without corresponding resistance and opposition. The greater the power, the greater the pressure opposing it. This brings strife, struggle, oppression, catastrophe. That is why heroes and great powers are nearly always finally coupled with tragedy and almost inevitably led to it.

"This attitude was wonderfully interpreted by Michelangelo. You will realize this when you see his works, with comments by Dr. West, who has made Michelangelo a life interest," concluded the lecturer as he stepped aside.

A large portion of the blue screen rolled up, leaving a white smooth surface behind it. Lights in the Hall changed to a dim neutral shade and in a few seconds Michelangelo's David appeared on the screen; then came the Slaves, the Medici memorial, and other masterpieces by the same artist. The talking picture was very well executed. The statues were shown from different angles and distances. The tempo was restrained enough to give sufficient time for unhurried observation and yet not too slow. The accompanying talk was sincere, fresh, and scholarly, sometimes technical, but without the specialist's indulgence in minute details. When the interpretation called for it, single parts or details of the sculptures appeared enlarged. In conclusion, all marbles and pictures were marshaled in a brief final review.

"Egmont" Overture

I also watched the audience and was quite impressed by the quiet but keen interest of the students. In a moment the lecturer reappeared and pointed out that the attitude of power and heroic effort appeal strongly to the human mind. Many artists interpreted it in many different media. In music Beethoven was greatly attracted by the theme. It inspired his Egmont Overture. After a few more words which gave the background of the overture, the lights changed into a dim but deep magenta. Suddenly the whole pattern of wall and ceiling was transformed from its mild, dreamy basrelief into a strange, heavy conglomeration of angular masses. Mrs. Le Brunn, seeing our surprise, explained that the effect was produced by switching off some lights in the walls and strengthening others. I do not know the technique of it, but the result was like magic.

Then the Hall was flooded with music. The richness and glory of the whole orchestra at full strength unveiled before us the tense drama of *Egmont*. Never before was I so influenced by music as then. It literally took possession of me and filled me with powerful emotions.

Almost a whole minute of complete silence followed the overture. A presentation of the hero theme in literature came next. First a selection from King Lear was recited on the screen. Then in his few words of introduction to the following part of the program, the lecturer said that though the name of Carlyle usually comes to mind when thinking of "hero worship," yet it seems that the ideal of a strong personality, indomitable of will, appeals most strongly to the Teuton. Both Nietzsche in his writings and Wagner in his

operas pictured the superman with conviction. "You will hear now some of the sayings of Zarathustra, and two selections from Wagner's works. Each composition touches on one pole of the hero's life. One depicts joyous, active strength; the other the pathos of defeat."

Victory and defeat

The interpretation of Zarathustra was superb. The background was intentionally indefinite. Only the eagle and the serpent were distinctly seen, but all attention was centered on Zarathustra himself. The somewhat loose, oriental lines of his attire confined real acting almost exclusively to his face and hands. The expressiveness of his lean big-eyed face was almost hypnotically powerful. The acting was subtle; there was nothing melodramatic or spectacular in it; but one could see unmistakably and feel vividly Zarathustra's unearthly bliss, his torrential but perfectly controlled passion, and the piercing penetration of his great intellect. And, what was most remarkable, all of Zarathustra's aphorisms, even the most elaborate and grandiloquent, became forceful and sincere expressions of a whole life experience. Those few minutes revealed to me the essence of Zarathustra's attitude better than weeks of book study could have done.

After the last well-pointed saying had dropped from Zarathustra's lips, the Hall became illuminated with warm, bright, gold-yellow light and the triumphant horn of Siegfried bugled its joyous dance. Suddenly on the screen burst out the whirl of violent torrents of blazing clamorous colors. Splashes of yellow, orange, scarlet played in a fantastic com-

bination like a spectacular sunset madly accelerated. This chromatic accompaniment went on through all of Siegfried's hunt, the colors increasing in numbers and complexity like a delirious rainbow. But there was a definite order in that madness. The color harmony was clear and tasteful throughout. It fitted the music beautifully, although no attempt was made at imitation in rhythm or phrasing. At first the procedure was so novel to me that it occupied all my attention; but soon I grew accustomed to it. The colors and sounds began to blend into a most thrilling unity and to produce an almost ecstatic effect. The whole performance moved me tremendously.

After the concluding fanfare of the horn *motif*, the Hall was slowly and almost completely darkened. Finally the ceiling became entirely black. On the walls here and there pale silver-gray and deep cardinal-purple halos brought out dim hints of the fantastic ornamentation. And then came the majestic oration of Siegfried's Funeral March. It was a superb performance, forceful, passionate, and reserved.

A long pause followed. Gradually, very gradually, a soft, muffled light emerged. The organ sounded a quiet simple melody, human in its tenderness. Slowly it changed into a broader and brighter strain. The Hall was filled again with its white crystalline ethereal light. Noiselessly the assembly marched out.

Questions and answers

Mrs. Le Brunn turned down "the windshield," switched on the lights and we were once again in the confinement of the carlike box and in the stern reality of our own company. "Well, gentlemen, if you have any questions, I shall be glad to answer them," said Mrs. Le Brunn; and it happened that she looked first at me. Frankly I was so stirred by the performance that the only questions that came to my mind were: "Who acted in the Zarathustra film and what orchestra played the Wagner selections?"

Zarathustra was impersonated, I was told, by a German-American artist and poet, a great devotee of Nietzsche. The Siegfried music was played by a Munich orchestra, led by Gustaf Menzel, a young and very promising German conductor. Dr. Bressler's turn came next. The young administrator already had his professional notebook in one hand and one of many writing implements from his breast pocket in the other.

"Would you tell me how your procession is organized? I could not see any system in it; certainly the pupils were not arranged by height as usual; but they did it very well, so there must be some kind of order behind it."

"Yes, the assembly is organized and in a sense very carefully. We consider the smoothness of technical details and especially the grouping of students as very important in group experiences like this. But for that purpose they certainly cannot be arranged according to height. Usually members of the faculty who are not especially connected with any group are at the head of the line; then students come by groups formed for training in 'contemplation,' as we call it. The less advanced group comes first. Faculty members who are leaders of the groups are naturally with their groups. Other members of the faculty and students, except freshmen, can change their position and join their

friends if they wish, but any change must be reported the night before the assembly."

"Another thing I should like to know is: What is the reason for the use of those fancy seats and of wasting all that floor space? The regulation size for school assembly halls, accepted at the last meeting of the A. S. S. A., is $2\frac{1}{2}$ feet by 2 feet of floor area per seat. Here, even without measuring, I can tell you it must be at least twice that. To get down to brass tacks, it doubles the price of construction of the hall per student. As a factor limiting enrollment it will cut thousands and thousands of dollars from the school budget every year."

"I think the reason for incurring this waste is the difference in our points of view, Dr. Bressler. We look at the school primarily as an educational enterprise, not a business. From the educational point of view the main function of the Hall is to provide the best conditions for what we call group contemplative experiences; we are convinced that for this purpose the ability of each one to take his favorite comfortable position is very essential as well as the absence of the sensation of being confined and crowded."

Apparently the answer did not satisfy Dr. Bressler. There was something more fundamental behind his question and obviously it bothered him considerably. After a moment of hesitation he burst out:

"But of what school is the fellow who planned this Hall a graduate? It seems to me that he does not know the A-B-C of the regular features of school assembly halls accepted in this country. I have tried to use our last Standard Chart for Evaluation of High School Buildings on

this chapel, and it was a deuce of a job. You just can't get anywhere with it. I had the same trouble trying to measure the outside of the building by the same chart; it looks as though I should have the same difficulty all the way through.

"I really don't know how we can put all that Scheherazade business into figures and find correlations." He threw a questioning glance towards Professor Stone. "It would not fit our survey at all."

"Dr. Graph-maker and Average-finder is hurt in his best statistical feelings," whispered Knapp, who was sitting back of me. Mrs. Le Brunn took the outburst very quietly.

"I really don't know of what school Mr. Altberg is a graduate. But it is almost easier to answer where he did not study and work than to tell where he did. He is one of those 'rolling stones.' He worked for years in this country; then in France, Germany, Sweden, Italy, and I am sure in half a dozen other countries."

POSITION OF EXCEPTIONAL PERSONALITIES AND OF EXTRA-CONCEPTUAL EXPERIENCE IN MODERN SOCIETY

A speech

She turned to Dr. Stone, but before he had a chance to open his mouth, Mrs. Franck seized the floor.

"I think, Mrs. Le Brunn, the whole performance was just simply marvelous. Sometimes I thought it was almost too luxurious for our American boys and girls. All your equipment, those different lights and 'talkies,' and the most enchanting Hall really are quite superb. But what I was wondering about all through the performance is what is really the meaning of it all. In spite of everything we live

in the age of democracy and it has come to stay. We believe in equality of men. We have outgrown submission and playing up to kings, princes, nobles, and all other aristocrats. We are interested in common people, in 'the average man on the street,' if you like, and, as educators, in the everyday life of the average children of the average man. We want them to be healthy, happy, and good citizens. There are thousands and thousands of them. They are the foundation of our future society, the masses that build our civilization. Now you come and preach 'strong personalities,' exceptional individuals, heroes, and so on. Is it not now an almost universal conviction that hero worship is entirely out of place in a democracy? But when this impersonation of Zarathustra - that I admit was very, very clever — appeared on the screen, frankly I was almost shocked. Why, I had hoped with all progressive people that the sinister specter of Nietzscheism was buried forever under the ruins of the War, Prussian militarism, and stubborn Teutonic aristocracy; but now I see it again in a democratic community. Don't you think that indoctrination of young boys and girls with that kind of idea is an unjustifiable imposition that hampers their free and spontaneous development and breeds only misfits for the democratic society in which they are bound to live?"

"Hear, hear! one of her best progressive speeches," whispered Knapp again.

Mrs. Le Brunn looked steadily at Mrs. Franck for a moment before answering her: "You have touched upon so many big problems that I must be somewhat laconic and consequently somewhat dogmatic in my reply. Certainly

I will not start a controversy about responsibility for the War or about the essence of Nietzscheism. I will take up simpler matters. The charge of preaching and of indoctrination of hero worship seems to me the result of a quite excusable misunderstanding. If you had been able to be present at other assemblies such as those dedicated to St. Francis, Lindbergh, Richard Strauss, Ramakrishna, Lincoln, or Pasteur, you would have seen that we 'preach' or present, as expressively as we can, the attitudes of humble universal love, of courageous and intelligent determination, of scintillating amorous joy in life, of complete absorption in direct experience of God, of active love for fellow men and for justice, of impersonal devotion to scientific research, or of any other significant human attitude. That should free us from the charge of 'imposition.'

"Concerning what you call 'hero worship' we firmly believe in encouraging interest in and respect for exceptional individuals; for strong, fine personalities; and for superior people. If we have outgrown submission and playing up to kings and aristocrats, we now have to outgrow submission and playing up to 'an average man' and his everyday life. But about that you certainly will hear more from Dr. Beeman; that is one of his cardinal ideas. As to breeding those who may become 'misfits' in present society, it is true that we don't want our students to 'fit' and be adjusted to the present state of society so completely that they conform to and accept everything in it. On the contrary, we want them to feel the discrepancy between their ideals and the practices of present society to such an extent that they may have the urge and determination to improve the present state of

affairs and to help adjust it to their set of values. We consider this kind of adjustment the foundation of real progress."

Irrational impulses

It was now Dr. Stone's turn to comment: "I certainly have to begin with acknowledging the unusually high artistic standards of the whole performance. They would be exceptionally good even for a professional art school; in a high school they are quite unusual. But I have considerable doubt about the psychological and educational value of the assembly. What bothers me is the tremendous appeal to emotional responses and the excessive emphasis on all these intangible, irrational attitudes, moods, and reactions. It was rather injudicious on the part of Aristotle to describe man as a rational animal. Man is not. But he tries to be. I think it is safe to say that the unprecedented progress of our civilization during the last centuries is mainly due to the successful attempt to be more rational and to control the more primitive forces of our mind; in other words, to apply our intelligence more and more thoroughly to the solution of our problems, and increasingly to avoid emotional attitudes and irrational notions. At present what we really need for the further steady progress of our society is a lot of intelligent, level-headed boys and girls, free from emotional disturbances and other irrational impulses that can be neither intelligently explained nor successfully re-What I saw today seems to me to lead in precisely the opposite direction. My question is, are you aware of this danger?"

"Yes, we are quite aware, if not of the alleged danger,

then of warnings against it," answered Mrs. Le Brunn. "We hear them rather often. In an emphatic way they are voiced, for instance, in a work that in my school days was somewhat of a novelty, but which has now become almost classical. I mean the three volumes of Thorndike's Educational Psychology."

"Classical!" interposed Knapp. "Fortunately in the sense of being more often mentioned than read."

"I do not know how it is at present, but in my time it was the foundation of all psychological wisdom as far as education was concerned," continued Mrs. Le Brunn, "somewhat like a psychological bible. We were supposed to read and know it thoroughly. It was intensively taught, not very much discussed, and even less doubted; but the laws and other italicized material were memorized faithfully by students and believed in by instructors. I remember hearing a leader in religious education, a very expressive lecturer, tragically exclaiming: 'If the second (or maybe it was the third or fifth) law of learning is true, then we have the firm foundation for religious education and religion itself; if not'—his pathetic gesture explained how hopelessly doomed was religion in that case.

"In this curious conglomeration of material, embracing in its three fat volumes innumerable collections of data from figures concerning progress in memorizing nonsense syllables to information about the disposition of certain molluses to remain over their eggs, a few pages are given to human emotions. In this brief but vigorous treatment it is declared that as far as their worth is concerned there is a large balance in favor of the more 'intellectual' tendencies, such as curiosity and visual exploration, over the more 'emotional' tendencies, such as to be loving or elated; and furthermore that the absence of irrelevant emotional excitement is an aid in improving mental functions. To make the point of view clearer, it is also explicitly stated that all emotional excitement is per se irrelevant. All that, together with the general content and tenor of more than one thousand pages of Educational Psychology, expresses a definitely negative attitude towards emotional tendencies and sounds a solemn warning against them.

"I am telling all this to you, even indulging in personal reminiscences, only to show you how earnestly and thoroughly I was myself warned. In spite of it I am quite convinced that what is being done in the assemblies is highly desirable, because I firmly believe with Dr. Beeman in the control of emotions and, as you wonderfully put it, of 'the other emotional impulses that can be neither intelligently explained nor successfully resisted.' This control may be attained, not by eradicating emotions, but by developing, enriching, and cultivating them.

"There are three possible ways of dealing with impulses of this kind. For example, take the sex life. Some people hear the voice of sex, sometimes just a whisper of it, and satisfy it immediately, primitively, and without any restriction. An ugly procedure justly called loose and promiscuous. Other people, horrified by such ugliness, apply a simple and radical solution; like the Russian sect, *Scoptzy*, they castrate themselves structurally; or like certain sex-scared, priggish persons they accomplish the same object functionally. It is true that the latter individuals do escape the

ugliness of promiscuity and the discomfort of 'irrational outbursts'; on the other hand, they cripple themselves and lose vitality and potential happiness. Other people resort to a third alternative. They broaden and enrich their sex impulses, educate them, if you prefer the word, and in that way accomplish sound and beautiful living.

"The same thing is possible and in my opinion necessary with all 'irrational impulses,' emotions, and moods. What we are warned against — outbursts, disturbances, abnormalities — I admit, are sometimes undesirable. However, the warnings often come from those who advise elimination, castration, of our extrarational life. Such emotional asceticism tends to limit and derange human personality. What we try to encourage in this school is the control and the cultivation of impulses by broadening and enrichment. We seek the acquisition of a greater sensitivity, better insight, better taste, and better emotional habits. And I am positive that we are on the right track. Have you any question, Professor Mook?"

The active and passive

"It goes without saying," answered the philosopher in his deep voice, "that I thoroughly enjoyed the performance; but since it seems that we are called upon to criticize, my complaint would be mainly concerning the *method* of the procedure. It is rather significant that the modern progressive school is frequently designated as *l'école active*, an active school. This indicates student activities; the very fact that students are intensively active is one of its essential characteristics. Indeed, it is only by acting and doing

that we can get anywhere at all. We cannot escape the fundamental truth of the saying that we learn how to do things only by doing them. From this standpoint it is very unfortunate that your students are introduced into the field of art and creative thinking not in an active but, on the contrary, in a very passive way. To me the weakest point of your otherwise splendid assembly is that everything was performed and done for students by somebody else, never by the students themselves. It is too reminiscent of the old-fashioned 'spoon-feeding' pedagogy; in my opinion it considerably impairs the educational value of the whole performance."

"I am afraid I do not see the justice of your criticism, Professor Mook. I can assure you that the hours spent by our students in the assemblies are some of the most active hours of their whole school life. Following the presentation, getting as much out of it as they can, incorporating it in the texture of their own experience, providing all the manifold reactions called forth by living through their thrills and animations—those are activities, often of feverish tempo and intensity. We who are especially interested in that type of activities, and who watch our students in that respect very closely, know what long and persistent training is required in order to build the needed skills and to improve the efficiency in activities of that kind.

"Moreover, don't forget that art activities are of two distinct types: one the producing of objects or phenomena of art; another contemplating, enjoying, appreciating, and interpreting them. These two kinds of activities are by no means intrinsically and inseparably connected, just as the

processes of cooking and digesting of food need not necessarily be performed by the same person. Those who produce objects of art which are socially useful are not numerous. Few can sing like Caruso, paint like Botticelli, or dance like Pavlova; but millions can enjoy and be made happier by their art. There is no reason why great numbers of people cannot be helped to appreciate art with greater joy and facility. As a school that does not intend to prepare experts of any kind, we are primarily interested in training our students to appreciate and understand art. In this case we are certainly true to the ideal of 'learning by doing.' Our students learn appreciation by appreciating."

"So, if I understand you correctly, in your school you have no place for creative, or in your terminology productive, art experiences?" interposed Professor Mook.

"On the contrary, if we accept the passive in your sense, that does not mean that we deny 'the active.' We welcome both; this is probably the difference between us and some established activity schools. As you will see, all our students have an extensive opportunity for original work in music, painting, dancing, and the other arts. In many cases such work improves appreciation; besides, no matter how insignificant a piece of sincere art may be objectively, to its creator it means very much and brings unique satisfaction. We realize all that perfectly well.

"Students have an opportunity to present their plays and other artistic achievements to the school at special performances which alternate weekly with our Current Events Forum, but we never use our own artists for our regular assemblies. The range of their activities is not broad enough for our purposes, and amateur work is not sufficiently conducive to the engrossed contemplation we aim at. It may even create a negative attitude to all art performances."

The door opened and a red-cheeked, chubby boy in knickers and a blue sweater entered, and stopped in a posture of semimilitary attention.

"Hello, Richard!" exclaimed Mrs. Le Brunn. "Is recess already over? Oh, certainly it must be," she added, looking at her watch. "I think now is the best time to visit the different parts of the school. There are no conferences today and you can get all the information you need from instructors." She turned to us. "Richard, will you please take the lady and the gentlemen to the laboratories and to Dr. Billings's room?"

FOUR

THE UNIVERSE DIVISION OF THE IDEAL SCHOOL



THE UNIVERSE DIVISION OF THE IDEAL SCHOOL

Dr. Billings

Following our cherubic Virgil through a succession of several labyrinthine passages we reached Dr. Billings's room. He rose from his chair behind a broad desk and greeted us with a most exquisite bow. He was a rather tall well-built man with hardly any hair on his head. His baldness was so complete and his face so fresh and young that at first one felt almost shocked by the combination; but when the initial surprise was over, I quite enjoyed watching his finely shaped skull and dignified countenance. His dress was immaculate, and his slightly elaborate manner suggested a diplomat rather than a high-school teacher.

The room was decorated in subdued dignified tones with mahogany furniture and bookcases along the grayish walls. A round-topped plate-glass window was spacious and broad. Over the desk was a large oil painting of Pythagoras—nothing but the head with a peculiar expression of the huge features, dreamy and watchful at the same time, eyes half closed, lips tense. I never would have known it for Pythagoras were not the name engraved on a brass plate under the picture.

When we took our seats Dr. Billings addressed us in an almost formal way:

The Universe Division

"I presume you, madam, and you, gentlemen, are interested in knowing what we are doing in this division. Probably the curriculum will be the best starting point. As you perhaps already know, the keynote of our school work is that we neither prepare nor imitate specialists in different fields. We are trying to satisfy the needs, wants, and interests of our students as nonspecialists in any particular field. Therefore we do not endeavor to present to our students any specific science as shaped by experts for their specific pursuits. Our aim is to familiarize our boys and girls with facts and ideas important to everybody without relation to any particular occupation. We believe that it is fair to assume that the great majority of people have a keen interest to know more about the world they live in and about their place in it. We also believe that generally the more they know about it, the better human beings they are.

"The office of our division is to help in acquiring this knowledge. Sometimes we call this division the Universe Division, meaning by the Universe all phenomena of nature, with the exception of human activities and their effects on the environment, which are studied in other divisions.

"There are two widespread interests in the Universe: one direct and immediate, the divine Promethean spark in our souls, the everlasting human curiosity; and the other, indirect, instrumental, the desire for better control and exploitation of our environment through knowledge of it. 'Human knowledge and human power meet in one. Nature to be commanded must be obeyed,' you know. We con-

sider, at least in our field, that the first motive, direct curiosity, is the higher and more efficacious. From it most of the startling new discoveries and infinitely painstaking labors of scientists have sprung. We try to convey this conviction to our students.

MAIN TOPICS IN STUDY OF OUR PHYSICAL WORLD Evolution

"More concretely, we offer the following units or courses: (1) Evolution, (2) Energy, (3) Matter, (4) Life, (5) Scientific Technique. The first unit is given in the first year. It is mainly historical. We take the meaning of evolution in a very broad sense and go back into the past as far as science can see. We begin with different kinds of nebulae and stars - their life history, mutual relationships, and relation to the solar system. Then come the origin of our planetary family and the study of the sun and planets. Next the development of the earth is taken. The formation and evolution of the earth's crust and of different kinds of rocks and minerals; the appearance and disintegration of mountains; the phenomena of water on the earth, clouds, oceans, rivers, lakes; the appearance and transformation of clay, sand, and different soils. Then we discuss what we know and mainly what we don't know about the possible origin of life; after that comes evolution in its most common meaning, the development and succession of different plant and animal forms. The last part of the evolution unit is the study of different plant and animal communities existing at present: the polar regions; a tropical sea; the American lakes, rivers, and mountains; our forests, fields, tropical

jungles, and prairies. All this gives a good introduction to the study of the world as it is now.

"What you have heard is only the very bare and dry outline that I can give you in the few minutes at my disposal. But there is one point I should like to emphasize. In all our study of plants and animals we do not go deeply into anatomical details or into the particulars of classification. Only broad comprehensive terms are used; we try to come as close as possible to first-hand immediate acquaintance with different animals, trees, and flowers. We want our students to know what curious and observant people who actually live in a certain country know about its wild life. Acquaintance with the physical and mental make-up of animals and with the significance, ways, and manners of plants and the possession of an attitude of kinship towards all live forms — that is what we mainly aim at in this unit. Our ideal is the knowledge and attitude of the intelligent and live hunter, guide, or field naturalist - something like the Seton-Thompson spirit. We know perfectly well that this aim cannot be attained in its entirety without actually living the life of a guide or naturalist; but it is quite possible to make this attitude a basis for study, especially with the help of an actual country environment and of movies and talkies, which we use as much as we can. Even where we fail, as the nearest approximation to it we convey the attitude of a curious and alert traveler or even that of a lover of nature.

Energy, matter, and life

"In the second unit, 'Energy, its manifestations and transformations,' we begin with an elaboration of the con-

cept of energy as the fundamental principle underlying all phenomena in our Universe. Then in turn we study the energy of a moving body, heat, electricity, undulatory manifestation of energy in sound, light and other electro-magnetic waves: ultra-violet rays, radio and X-rays, etc.; and finally chemical energy, which in turn provides a good transition to the next unit, 'Matter.' If the Evolution Unit is mostly descriptive and observational, the Energy Unit is mainly experimental. Most of it is really laboratory work. I will not take your time by going into the details of this unit, for they are rather technical.

"After the study of action comes the study of the thing acted upon. The third unit, 'Matter, its structure and transformations,' deals with different substances, their nature, behavior, and relationships. It coincides fairly well with any good course in elementary chemistry, plus some related chapters on physics and astrophysics, minus most of the industrial and applied chemistry, which is taken up by the Civilization Division. Laboratory experiments are naturally a large part of the work of this unit. In spite of the modern unified conception of energy and matter, educationally the presentation of this material in the form of two units is, in my opinion, quite practical and justifiable.

"The last unit, 'Life, its phenomena and forms,' corresponds in its content to regular biology courses and includes the study of structure and functions of typical plants and their organs, the fundamentals of plant classification, the study of representatives of several important animal groups, and finally a thorough study of the human organism. In addition we include a considerable amount of genetics, as

an extremely important field of study. There is one item here practically never found in the traditional courses in biology; that is a special chapter on death, its phenomena, essence, and meaning in the life career of individuals and in the general balance and economy of nature.

Scientific technique

"Although we do not prepare or imitate scientists, it does not mean that we neglect them or have no interest in or respect for them. On the contrary, we miss no occasion to emphasize again and again how tremendously important to humanity are the achievements of men of science. We point out what a high type of occupation scientific research is, and how immense is the value of the scientific attitude towards certain situations and problems. Hence we have a fifth unit, 'Scientific technique,' distributed through all four years. It is very closely correlated with all other units. There are several items in it: (1) scientific observation, (2) scientific experimentation, (3) scientific reasoning, (4) scientific measurements and calculations. These four subdivisions are neither equal in the amount of work they require, nor are they offered strictly in succession, one after another. They frequently overlap and are introduced where the subject matter of other units provides the best opportunity for their application. However, the whole unit and its subdivisions do maintain their identity and individuality all the time.

"We firmly believe that almost everybody's ability to see things and notice details can be greatly improved by building proper habits and attitudes. Besides trying to convince our students of the importance of observation, we give a practical training in it which is closely connected with general training in concentration conducted by the Self-building Division. Students take it in the spirit of a game and enjoy it very much. It is mainly connected with the Evolution and Life Units. In the experimentation subdivision we first discuss and gather evidence on the importance of the experimental method and study more of the nature and essence of experiment. As the keynote we take Helmholtz's definition of experimentation as 'making nature answer our questions,' and emphasize that even Dame Nature can answer intelligently only coherent questions, and not just any random queries. This helps us to discriminate between real experimentation, with a great deal of thorough and clear thinking behind it, and mere manipulation, just doing something, which at present so often passes for experiment. Second, we outline the main steps in experimentation and its general technique.

"On the practical side we have all the laboratory work of the Energy and Matter Units. To be sure, strictly speaking, many of the high-school 'experiments' for several reasons cannot be real experiments in the sense of finding an answer previously unknown. They are very often only illustrations and demonstrations of facts already well established. Therefore they are neither so uncertain nor so thorough, accurate, and well checked up as are real experiments. To correct this deficiency, in many chapters we include the item: 'As scientists do it,' which procedure enables us to include stricter and more exact investigations, thus giving a better idea about the actual work of scientists.

"In 'scientific reasoning' the main points of emphasis are the necessity of logical reasons for any conclusion or action, a spirit of criticism, a thorough analysis of all proofs, the essence and technique of classification, and the use of hypothesis. Examples and exercises are taken from all units of the division. As an excellent illustration of and training in rigorous thinking, a course in geometry is included. Some parts of geometry also fall within the 'scientific measurements and calculations' subdivision. Generally its content is partly a review and partly new material. In connection with the problems and experiments of the division we review again and again: decimal fractions, percentage, ratio, and proportion. It is really astonishing how quickly both the meaning and the application of these concepts evaporate from children's minds, even if they have mastered their elementary school arithmetic. Without a firm grasp of these concepts, one is at present so tremendously handicapped in our modern environment!

"Concepts and practical applications of function, formula, graph, equation, logarithm, together with a considerable amount of algebraic material, are introduced as new material. We also include an elementary study of some statistical terms, such as average, mean, median, curve of distribution, quartiles, and correlation, since these have now become household words in almost any field of scientific inquiry. Of course the general value of a quantitative treatment of facts in scientific work is always emphasized.

"Unfortunately the magnitude of the subject of our discussion has forced me to be somewhat abstract, sketchy, and staccato in my presentation. Please do not come to the conclusion that we teach children in that way. Nevertheless I hope you have now some idea of the work we are trying to do in the Universe Division. I am sure you have very many questions to ask. Please do not hesitate to put them and do not be shy in your queries. Frank criticism, even adverse, is a sign of the highest consideration and the greatest courtesy among scientists."

THE NECESSITY OF UNIFICATION OF DIFFERENT SCIENCES

Frank criticism

The first response came from Mrs. Franck. "If you insist on frankness, my question certainly will qualify. I am afraid it may seem even impertinent," she said with a charming, or at least an aiming-to-charm, smile. "Do you really believe, Dr. Billings, that it is worth all the effort involved to take what every regular high school offers in science, add some mathematics to it, put it all together and crown it with the title: 'The Universe Division'? Indeed your Evolution Unit is something very close to customary good courses in general science; your Energy, Matter, and Life Units are respectively regular high-school physics, chemistry and biology; and the Scientific Technique Unit, as far as I can see, is essentially mathematics with some other additional points which, though perhaps not in such explicit form, may still be found here and there in all good science courses. In your opinion is the creation of the special Universe Division in this way justifiable as a significant contribution to modern curriculum making?"

Dr. Billings acknowledged her questions with one of his exquisite bows and turned to Dr. Bressler, who obviously

had a question too. He hurriedly looked through one of his notebooks, moved about a little in his chair and was apparently eager to say something. Continuing to look through his notebook, he started:

"What puzzles me is the quantity of work you require and the amount of subject matter you attempt to cover. It is quite a deviation from the accumulated average of leading Eastern high schools, including all progressive schools. If I understand you aright, even putting aside Math, your department—which is obviously a science department—offers four years of science, while the average is, if I am not mistaken, somewhat between 1¾ and 1½ years. I cannot find just now the exact figures. Some schools offer 2½ years, but I have never heard of four complete years of science for everybody in a high school. How can you do it? What time is left for the other subjects?"

We looked at Dr. Billings, who made another of his bows.

The whole is more than the sum of its parts

"I think Dr. Bressler's question is an excellent answer to your query, Madam," Dr. Billings remarked in a suave and unperturbed manner. "I will explain it presently," he answered the surprised glance of Mrs. Franck.

"My reply to your question will be that in my sincere opinion Dr. Beeman's idea of the organization of this Universe Division is quite a step ahead, compared with other schools known to me. First, even in mere content, our units are not identical with traditional courses. You will find very few general science courses similar to our Evolution Unit. The Scientific Technique Unit gives a coherent

and inclusive picture of habits and standards of the scientific type of mind and contains a considerable amount of material entirely missing in the usual high-school sciences. The same is true, though in lesser degree, in regard to the other units. If you consider points of emphasis and modes of presentation, the difference would become even more obvious. We study here not separate or even correlated single subjects, but different elements and factors of the world we live in. But the most important point is one that you yourself mentioned, namely, that all these courses are 'put together' into one unit, one whole. The whole is always more, and often considerably more, than the sum of its parts, especially if the pattern of the combination of parts is significant.

"In my opinion our, or I had better say Dr. Beeman's, pattern of the unification of so-called science material is extremely significant, helpful, and integrating. The whole difference from traditional schools, even progressive ones, has been very aptly stated by Dr. Bressler. Usually sciences are not 'put together,' at least in the minds of students. They may be taught by the same instructor or be under the supervision of one head of a department; but, as far as the students are concerned, they are usually merely exposed to one year of some science. Or if they have in two years two different sciences, one 'general' and another 'particular,' those two sciences are usually quite separated in content and often by a lapse of one or two years. As a result, in addition to the hodgepodge that most generalscience courses offer, there comes into the life of a student one year, when (if he happened to take physics as his science) he acquires some facts concerning electricity, heat,

sound, etc., entirely separated from all his other studies and from his general knowledge of the world. If his science happens to be chemistry or biology, again he works for a year on another group of facts and concepts, covering an isolated section of the world as a whole. Eventually, later, outside of school, with great effort and loss of time, the few more gifted and fortunate youths will perhaps also incorporate into their general picture of the universe the information acquired in their high-school science, but most students soon will forget almost everything. A great many of them even learn to look at science subjects as something akin to measles — something that must be suffered once, but only once. The continuous and integrated four years of study in our division have beyond a doubt a much better chance of building a unified picture and conception of the world in the minds of students. In my opinion, that is sufficient justification for the creation of the Universe Division. Returning to your question, Dr. Bressler, I have just to restate that on the average each year between one fourth and one fifth of the student's time is given to the Universe Division, or as you prefer to call it to Science, and the remainder to the other divisions."

The organization of the work in the division $\it The\ ground\ "covered"$

"Four years of science!" exclaimed Dr. Bressler. "I am afraid that is too much! Well, anyway, since we have started this business of quantity, would you not tell us how much ground students cover here in your division and also in the other divisions as compared with other high schools?"

"To that last question I am afraid I would not be able to give you a satisfactory answer, Dr. Bressler, and for several reasons. To begin with, in this matter we are in a transitional stage. Do not forget that our type of work has become possible only as a result of our most definite declaration of the complete independence of the high school. For this we pay the penalty of getting very little of the preparation needed for our purposes from the elementary school and no hope that work along our lines will be extended as much as it should be at least for two years beyond the high school. Therefore, in order to establish the type of curriculum that we really want, we have to put within four years material that perhaps under more normal conditions would be spread out, upward into college years and down into the elementary school, so that on each level more thorough work could be done.

"On the other hand, we are not much interested in the amount of work 'covered,' to use the common expression. From the point of view of the institution we see to it that the right kind of work is done; from the point of view of the individual student, that the quality of work is good and that everybody works up to his or her capacity. Beyond that we are really not greatly concerned with how much ground is 'covered.'"

"I see the peculiarity of your position and of your somewhat subjective point of view, which is probably quite satisfactory to you; but could you not at least tentatively give some more objective estimation?" interposed Dr. Stone.

"Well, if you insist, I would say that though the comparison is very difficult, owing to the unusual type of the work

done here, I believe that in the Universe Division and in the school generally a student 'gets' more in the course of four years than in most, if not all, schools known to me."

"Why do you think so?" Dr. Stone asked again.

"Many factors would account for it. First the curriculum and the general presentation of all material as a harmonized and unified interpretation of human life and the universe in which it is lived. Second, the very remarkable work of the Center — we usually call our Self-building Division the Center — in training how to study, in concentration generally, and in the continuous guidance and necessary remedial work with each individual student. You will hear more about it in the Center, of course.

"Next is the very wise solution of the problem of discipline by Dr. Beeman. Again no doubt you will hear more about it later, so I only mention it. And finally the very efficient organization of study and the very extensive use of movies, talkies, and other technical devices."

"What do you mean by the very efficient organization of study? How is it organized?" The administrator pricked up his ears in response to the sacred word efficiency just mentioned.

"At the beginning of each month we give to each student a mimeographed outline or plan of the work for the whole month. It is made somewhat in detail and indicates what problems are involved, what reading is required, and what experiments and exercises should be performed. The program consists of three parts. One includes the fundamental and essential content of the month's work; all students are expected to cover it. The second part is made up of a list

of items that are partly a development, partly an application of the first part; each student is expected to select only some of these items. How many items and which of them are selected depend upon the student's choice, approved by his teacher. The third part of the plan must be made up by each student himself near the end of the month. A student may choose for investigation and study any topic connected with his work, and that again, of course, must be approved by his teacher. Each instructor as a rule meets his class once or twice a week and for each conference all members of the group are expected to cover the same ground as far as the first part of the monthly plan is concerned. At other times students work in laboratories guided by the program and receiving needed help individually or in small groups from instructors. This procedure, in our opinion, provides for group work of a continuous and planned character, gives plenty of room for individual and independent work, and by parts two and three of the plan takes care of individual differences in ability and interests within the group, without disrupting the continuous group spirit and common background that we consider quite essential."

"Oh, it looks very much like the Dalton plan! Do you use the Dalton plan here?" asked Mrs. Franck.

"I really hesitate to answer this question. Perhaps it may be classified as a form of the Dalton plan; but, on the other hand, I should not be surprised if the original Daltonites would consider ours quite different from the real Daltonidea. I am not in a position to judge. Besides, all our organization is very flexible. In some units and in some parts of each unit the instructor may meet his group more

than twice a week, in another type of work the number of conferences is often considerably reduced."

Natural death or murder?

"I would not quarrel about words — whether it is the Dalton plan or not — but what really seems so hopeful to me is that you discard this timeworn lecture method which has been a kind of curse to our high schools and especially to our colleges," continued Mrs. Franck. "Indeed, it is quite gratifying to see that it is dying a natural death."

"Again, I am afraid that we do not share your entirely negative attitude towards lectures. It is true that the fine art of the academic lecture is obviously on the decline," started Dr. Billings with a well moderated but apparent spurt of interest, showing that the lady had happened to touch upon one of his favorite topics. "But it is not dying its natural death at all. It has been cruelly and criminally murdered by college administrators, presidents, and deans of an executive type of mind, who boast of the high index of professors' and instructors' lecture hours per dollar paid. Forced to 'lecture' from ten to sixteen hours per week, a lecturer comes to his class unprepared and, instead of saying something, just goes on talking.

"There are three different ways to keep listeners quiet and busy. One is to amuse and entertain them by 'informal' chatting and a stream of dubious jokes, with examinations based mainly on required textbooks; another and more honorable way is to shift to 'group discussions,' with examinations intended to register 'growth.' The third way out, the most businesslike, is to dump a quantity of raw, un-

digested, and loosely connected facts, figures, theories, and opinions exactly as they were hurriedly fished out of books, along with the menace of examinations of a factual and detailed type.

"In the last case, which is perhaps the most common, students are forced to make detailed notes. This note taking is in my opinion educationally very dangerous. It entirely prevents any attempt to accept the presentation in a critical and reasonable way, or to connect it with one's general point of view and previous experiences. The lecture hall is turned into a caricature of the ancient book multiplying shop. The professor, his head in his notes, tries to decipher and recite them; students, like ancient scribes, their heads deep in notes, try to listen and to transcribe as many statements and figures as they can manage. This merely mechanical process involves no reasoning at all concerning the subject. The whole sad situation is complicated by the fact that any youngster who is tired of the drudgery, or who wishes to show that he has read something that seems to him pertinent to the topic, may interrupt the lecturer with any question that comes into his head. Under these conditions an attempt to present anything in a well-planned and coherent way is almost as hopeful as trying to swim straight in a whirlpool.

"All that is rather sad, but it does not mean that there is anything intrinsically wrong with the lecture as a means of intellectual intercourse and instruction. It proves only that poor lecturing is very bad and that, no doubt, lectures in our colleges are not so good as they could be. But all this does not prove that a good lecture is bad education. We here still think that nothing is so illuminating, inspiring, or helpful as a lecture in which a gifted and competent person, in a well-organized form, reveals to his fellow men the ways of his reasoning, his conclusions, his enthusiasms, and his attitudes. Both in our classrooms and in our assemblies we use lecturing extensively, but certainly with common sense, by no means exclusively, and without making a fetish of it."

THE PLACE OF MOVING AND TALKING PICTURES IN AN UP-TO-DATE SCHOOL

Laboratories and "cabins"

It seemed that nobody was especially eager to keep up the discussion of lectures. After a short pause during which Dr. Bressler hastily wrote down some mysterious notes in one of his handsome notebooks, Dr. Billings suggested: "Would you not like to see our laboratories now?"

After our unanimous consent, we were ushered in a most courtly way into the laboratories. They were roomy, airy, well-lighted, white-walled rooms of somewhat whimsical outline, with vaulted ceiling, heavy black-topped laboratory tables, reagent bottles on shelves, all kinds of apparatus in glassed cupboards along the walls, and plant and animal charts hanging here and there. Several students greeted us with friendly smiles and then continued their work, while we wandered around watching what they were doing, glancing at fish and polliwogs in a big aquarium, different kinds of plants in a little greenhouse at the windows, and notes and paper clippings on a bulletin board.

"I think you will be interested in seeing our moving-and-

talking-picture equipment," said Dr. Billings, whereupon he opened a low, heavy door that looked as if it might lead into a passage in a solid wall. Instead we stepped into an oblong, cozy room with several rows of chairs to the left and a clear passage along the right wall, straight from the door to the opposite wall that was almost entirely occupied by a shiny glassy screen. The whole room was well lighted with a peculiar milky-white light. The walls were covered with the same soft, grayish material we had seen in our box in the assembly hall. One of the chairs was occupied by a tall, blond girl, who was obviously startled by our invasion.

"Hello, Kate," said Dr. Billings. "Sorry to bother you here, but I want to show the cabin to our guests. Students have christened these rooms *cabins*," he explained while the girl took her papers and books, ready to leave.

"By the way, Kate," Dr. Billings stopped her. "Please get from Miss Atwater roll 275W and bring it to me. I want to show it to our visitors."

The girl nodded and left. We took seats, and Dr. Billings continued: "We use movies and talkies very extensively in our work. Hardly any item of our monthly plans excludes a screen requirement. There are many things that cannot be really understood and incorporated into one's experience from books or oral descriptions. Take, for instance, the activities of certain agricultural ants, who cut leaves, carry them into the inner chambers of their habitat, and cultivate certain kinds of fungi on the leaf's pulp. The extent of devastation incurred by locusts in tropical countries just cannot be imagined without seeing it. Again, no description can give an idea of the color scheme of tropical jungles

except the color film. Very often it takes several presentations to give some real comprehension and understanding of a phenomenon. Nothing else but the screen can do so except first-hand experience, of course, which is unavailable to most of us. In other cases, the screen saves a tremendous amount of time and effort needed for understanding of certain processes. For instance, we have one unusually fine sound film on the origin, life history, and death of mountains. Twenty minutes of it are equivalent to hours and hours of study and lecturing unaided by movies.

Evolution of "silly symphonies"

"But what fascinates me personally and what in my opinion promises tremendous possibilities for the future is the application of the Mickey Mouse idea to science. You know certainly that this kind of 'synthetic' picture is made not by the photography of things in action but by putting together thousands of drawings; for obviously happenings like those you see in the 'silly symphonies,' for instance, cannot be photographed because as actions they are far beyond any reality however artificial. In science there are also many processes that cannot be photographed because they either existed in the past and no longer appear, or are altogether hypothetical. But they could be quite well reconstructed in this synthetic way.

"Oh, here it is. Thank you, Kate," he said to the blond girl, who appeared with a flat, round, tin box and handed it to Dr. Billings. "This particular picture is a 'synthetic' reconstruction of the somewhat speeded-up evolution of reptiles into birds. Certainly in almost any textbook in

biology you can find the picture of Archaeopterix fossils, but it is extremely hard to see with any degree of vividness how the development has taken place. Now watch the picture. By the way," he continued, approaching the screen wall, "the mechanics of operation in our equipment are reduced to an actually fool-proof minimum. The only thing a student has to do after obtaining a roll from our film library is to lift this lever, attach the loop at the tin box to the hook that appears under the lever, drop it into this big slot, and pull the lever down. That is all. In less than fifteen seconds the machine is ready to start projecting."

Dr. Billings took a seat at the extreme left of the first row and pushed a button on a small switchboard in the wall. The light went off; on the screen quite noiselessly appeared a picture of a lizardlike creature crawling, running, and grabbing its food amidst picturesque rocks and a fantastic kind of vegetation. Then before our eyes it very gradually changed its appearance, grew some feathers on its long tail and on its forelimbs, started to climb trees and jump from branch to branch, somewhat like a squirrel. Then its tail became shorter and its arms turned more and more into wings. The creature started making longer and longer leaps and finally, developing into a regular bird, flew a few circles and disappeared into the sky, far in the background of the scenery.

It was a most amazing picture, extremely vivid; though one could see that it was not a real photograph, nevertheless its realism was quite convincing. The whole presentation was accompanied by an oral explanation, calling attention to different details, that came from the direction of the screen loud enough to be heard well, but not too loud to be intrusive.

"Silly symphonies" of evolution

"Isn't that good?" asked Dr. Billings with enthusiasm. "Certainly it is still in an experimental stage, but we are nearer our great ambition of presenting the complete evolution from a drop of protoplasm up to *Homo sapiens*; though it certainly will take a long time and a tremendous amount of work. I hope that you did not miss in the accompanying explanation the warning that, though the picture follows the best hypothesis of modern science, nevertheless what we see is only a guess, a possibility, not a certainty. On our level of education we are not so much concerned with showing the actual stages that succeeded each other in evolution as with the possibility and comprehension of the very process of succession."

"That is certainly most remarkable," exclaimed Dr. Stone. "I should say most entertaining, too. But the educational value of that kind of instruction is not quite clear to me. In fact, there have been several experimental studies that proved rather conclusively that learning through moving pictures is neither thorough nor permanent, so that in the long run it is no gain at all."

"I also wonder whether making the learning process so simplified and easy is desirable after all," added Dr. Mook. "Only by making an effort do we learn how to make effort. Is not this ability for serious and sustained effort one of the most important factors in the child's growth? On the other hand, introducing so much of mechanical, 'machine'

learning certainly tends to reduce the element of personal contact, of the human touch in relationships between the instructor and his students. It decreases sharing of experiencing, which in my opinion is of very great importance indeed."

Dr. Billings acknowledged both remarks with his attentive glance and inevitable bow and replied:

The negative significance of negative results

"I should not be at all surprised if some experimental investigations reach negative results. They are apt to. In the first place, some of the so-called educational films are very inadequate. For instance, they often just imitate and reproduce diagrams that are much simpler when made on paper or a blackboard. Second, the experimental group of students often confront the screen education for the first time in their lives. Naturally they have more or less established habits of book study. They were never trained in film learning, did not have the technique of it, and so naturally showed poor results.

"It is not enough to put a picture before a student; nor can a book perform miracles of teaching by just being looked through. It must be studied. The same thing is true about films. All our films are accompanied by questions, problems, and exercises. The students are trained to observe and study them. You see, by manipulating this very simple assortment of buttons and dials one can, at any moment, stop the sound, stop the motion of the film, and study any part of it as a still picture. You also can turn the film back as far as you wish and see it again. By this dial

you can regulate the speed to such an extent that individual photographs can be studied in detail as they appear one after another on the screen.

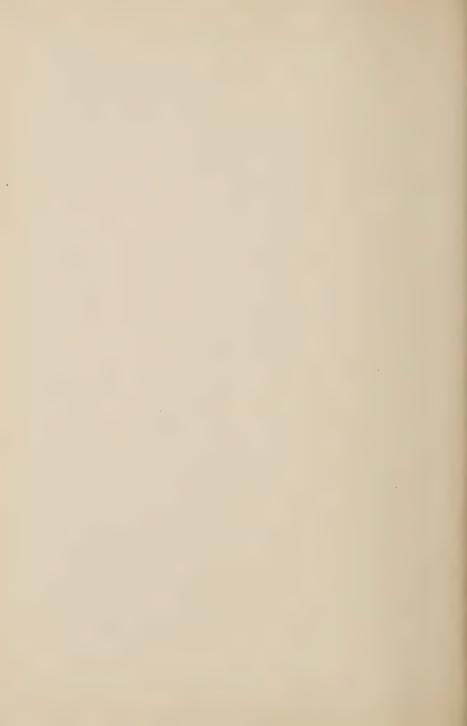
"As far as the problem of making study easy is concerned, we have found the discrepancy between individual and social capacity for accumulating knowledge so great at present and increasing so rapidly that both in quantity and in difficulty of comprehension there is always more than enough material to exercise any mind, even a genius among geniuses. As to the matter of personal contact and human touch, it is exactly because we emphasize that element so much that we use mechanical devices for instruction so extensively. In our conception of education so much of personal relations, individual guidance, intelligent adjustments, and exchange of subjective experiences is required, that the only way to have enough of it is to relieve our staff as far as possible of the burden of routine instruction by substituting mechanisms which perform it quite well."

Dr. Billings pulled his thin gold watch from his pocket, looked at it and said: "Indeed, I am more than willing to tell you more about my division, but I am afraid that it would be unfair both to the work of other divisions of the school and to you if I were to keep you here longer, especially since, in my opinion, the Universe Division is the least characteristic of the general tenor of our educational enterprise."

We thanked Dr. Billings and walked out of the cabin into the laboratory and then into the next division through the short arched pass, over the entrance to which was inscribed in clear, big, bright-red letters: *Civilization*.

FIVE

THE CIVILIZATION DIVISION OF THE IDEAL SCHOOL



THE CIVILIZATION DIVISION OF THE IDEAL SCHOOL

THE MEANING OF THE TERM "CIVILIZATION"

A massive door made of a large piece of plate glass framed with silverish metal opened noiselessly, yielding to a very light pressure of Knapp's hand, and admitted us to Shop One. The room was of the same type and size as the laboratories of the Universe Division. It was similarly vaulted, but the walls were in a rough finish of dull old gold. It was filled with all kinds of machines, mechanisms, motors, models, and with long narrow work benches supplied with tools and instruments. Several students in overalls and heavy smocks were working in different corners of the Shop. The air was thick with metallic hums, buzzes, and squeaks. Nearer one of the windows, among a group of boys, a tall, lean man in a greenish-gray smock, like a garage mechanic's, was fixing a model of a steam engine. The engine hissed, sputtered, and now and again spasmodically burst into a couple of revolutions and then stopped again. The man bent over the obstinate mechanism trying to unscrew something, his face tense, almost angry. Suddenly the engine gave up the fight and obediently resumed its working rhythm.

Dr. Kegg

"Ah, here we are!" exclaimed the man with obvious satisfaction as he swiftly turned to us. His black, unruly

hair, that attracted my attention first, perhaps by contrast with Dr. Billings's clearly chiseled skull, was combed back; his long, somewhat curved nose, dark brushlike moustache, hollow cheeks, big black eyes, and pointed chin made his features quite striking. The general impression he made was of great vitality and intense, almost impulsive cheerfulness. He had quite a long neck with a prominent Adam's apple which, as I noticed later, exercised itself vigorously when he spoke. Dr. Billings, who accompanied our little group, introduced him as Dr. Kegg, the head of the Civilization Division. When we were all duly introduced Dr. Billings bade farewell with a final bow and walked off in his dignified, almost majestic manner.

"We can hardly have a talk here," said Dr. Kegg. "Here we do the part of our job which is noisy, dusty, and dirty. Let us go to the conference room. I guess that would be the best place." He walked briskly to the other door of the shop. We followed him almost in single file. As we passed by another door, he suddenly stopped and said: "Well, since we are here, you may as well see our other shop." He threw open the door and we stepped in.

If Shop One was dirty and noisy, Shop Two was an absolute contrast to it. Everything here was shipshape, like a combination of a modern hospital with a good old-fashioned kitchen. The room itself was of conventional design: white ceiling, white tiled walls, shining linoleum floor. Two walls were completely occupied by closets and glass cupboards. On one of these sides shelves were filled with scientific apparatus, boxes, bottles, packages, and glassware. On the other were household utensils and containers stocked

with eatables. Working tables, gas and electric stoves, sewing machines, magnificent refrigerators, and several sinks left little space unoccupied. Several boys and girls in snow-white garb were so busy that they paid no attention to our intrusion.

"Here is the neat end of our job. Mainly sanitation and home problems," explained Dr. Kegg. After giving us time to look about he hurriedly moved out of the shop. We followed him, trying not to be left behind.

"Here is the library, where I think most of our written work is done," he explained at the next door, without even slowing down his pace. "In addition to books we have quite a good collection of pictures, charts, models, plans, blueprints, etc., all of great help to students."

The clever human race

When we finally reached the conference room, a middle-sized, well-equipped lecture room, Dr. Kegghalf seated himself on the edge of a heavy demonstration desk, and at once started his talk, while we distributed ourselves in the first rows of seats.

"As, of course, you have already heard many times, in our school we neither think nor live nor teach in terms of different sciences and disciplines. We organize the education of our students around big fundamental concepts or topics that we believe have a universal appeal. In the division you came from, the big topic is the Universe, the world we live in. Our central topic is the fact that we live in this Universe. Among the many different wonders of nature, one of the most striking is the existence, survival, and success of the genus *Homo sapiens*. It tickles our intellectual curiosity, and even in the literary sense is of most

vital interest to us all. Taken as he is, naked and left entirely to his bodily resources, none of us would alone be able to cope successfully even with a good-sized cat and certainly not with an average dog; yet in spite of that humanity rejoices in a decided and undeniable dictatorship over all other forms of life on earth, except bacteria and insects. However, we are combating these more successfully every day. What is the reason for the dominance? The fact that humanity has been able to build its civilization. By (civilization we mean the progressively accumulating total of tools, devices, traditions, and institutions that are directly responsible for the survival, safety, security, and comfort of the human race as a whole and of each of us in particular. Civilization in this sense includes all human activities aiming at the control and reconstruction of our environment for the sake of safety and comfort.

"All this is quite obvious and elementary to us adults, especially when taken in the abstract. For our growing youth to understand and realize its significance in all ramifications and concrete particulars a considerable effort is required. We believe that the more the members of a society know about their civilization and the better they understand it, the more safety, security, and comfort the society will enjoy. That is the business of our division — to help our students comprehend as much as they can of the elements of the civilization in which they happen to exist.

A useful team of concepts

"I can guess the question you want to ask me," he turned suddenly to Dr. Mook, who, judging by the expression of his face, was bothered by some problem. "In plain English it is just this: 'Why under the sun, among so many different possible meanings attached to the word *civilization*, have you picked up this particular concept, the most narrow and unsatisfactory?"

"Something of that sort has been bothering me," admitted Dr. Mook with a smile.

"Yes, I knew it." Dr. Kegg returned the smile with apparent satisfaction. "This particular meaning of 'civilization' must always be considered together with its twin concept of 'culture' as we understand it. I would not attempt to define culture at this point. I merely mention it. When you visit the Culture Division they will tell you all about it. That is their specialty. The fact is that this pair of complementary concepts, civilization and culture, make a very useful team. I believe that in their counterdistinction they follow the tendencies of common usage. Stressing a much needed differentiation, they supply a basis for clear and significant classification; they are, therefore, logically valid. I am sure I could satisfactorily defend this terminology on psychological, sociological, and perhaps even on ontological grounds. I won't attempt to do so, however; it would be too long a story.

"I had better just point out how helpful the concepts may be in the field of education. You can see it for instance in the service they render in building our curriculum. When you look through the general scheme of it, you will see that it is fundamentally based on these twin concepts. The basis of classification makes it logical, comprehensive, and practical. If all that is not convincing enough for you," he continued, smiling, "I simply take refuge behind this convenient, and, I think, true, statement by Bertrand Russell that any definition is an act of volition not of cognition, and therefore needs no other justification than the fact of its existence."

"I see it better now," Dr. Mook acknowledged somewhat cryptically.

Ingredients of civilization

"Turning from generalities to realities, I think the list of topics we work on in our division will give you a better idea of what we are doing and what we are aiming at than the best definition of civilization I can produce. These are our main units."

He trotted to the large blackboard behind the lecture table, picked up a piece of chalk, and in a most illegible handwriting, reducing the last part of each word to an undulating tail, scribbled something that could be reconstructed into the following:

Food
Clothing
Shelter
Fuel
Utensils
Arms and armaments
Communications
Transportation
Machinery

Use of metals
Sources of energy
Trade and business
Money and finance
Property and ownership
Government
Sanitation
Care of young
Settlements and homes

"I am quite aware that the list is both too short and too long," he continued, as he finished writing, put the

chalk back, and dusted his fingers. "Too short because it does not cover the whole field; too long because it is not easy for us to cover all the materials the list contains. This does not bother us seriously; the difficulty is mainly due to the present transitional situation. When elementary schools are reconstructed to fit this curriculum, and colleges, at least junior colleges, are the genuine continuation of our plan, then we can easily limit our scope and introduce more material.

"In each topic we study both present conditions and the historical development that led to them. In order to give the students some framework around which to organize what they learn, we begin with a half year of introductory orientation in space and time, or in our four-dimensional continuum, if you prefer big words. It is a combination of history and geography, partly review and partly new material. In what proportion? I cannot tell you. It is hard enough to guess what students have or have not been taught in their elementary schools, even harder to find out what they actually did study, and quite impossible to tell what they have retained. The idea of this introduction is to shape the past in students' minds into such temporal and functional units and the present into such spatial and social divisions that they may have convenient milestones and receptacles for organizing and storing the information that they will receive later.

The centers of crystallization for the study

"With all apologies to historians for possible inexactness and arbitrariness, we usually take the following 'epochs':

Egypt, Greece, Rome, Barbarian Invasion, Early Middle Ages, Later Middle Ages, Renaissance and Reformation, Growth of National Monarchies, French Revolution and Napoleon, Growth of Democratization and Industrialization, Present Time. For the spatial division within the present time we take just main countries and nations. Then we take all those units in chronological and geographical order one after another, and by lecturing, reading, talkingand moving-pictures, music, dancing, and poetry recitals try to present to students a general idea and impression, an outline, sketch, and composite picture of each period or country, not so much at this stage in the light of historical continuity or mutual interrelationship, but chiefly as vivid, expressive, clear centers of crystallization around which their future knowledge will grow. Though half a year is not a long time for such an almost all-embracing task, still the course is given as a joint project by the Civilization and Culture Divisions, and in terms of time allotted, therefore, it is doubled and makes a good equivalent of a year's work.

The development of the topics

"After that we take the topics of the list I have just made on the blackboard one after another and try to develop each of them as much as time permits. For instance, in food we begin with some general questions: What is meant by food? Why is it necessary? How much of it do we really need? That sounds too obvious, almost silly, but usually such questions develop into most interesting discussions. What are the main occupations connected with the provision of food? And so

on. Then we study different kinds of food: breads and cereals — wheat, corn, rye, rice, etc.; vegetables, fruits, and nuts; milk and its products — butter, cheese; meats; fowl and eggs; fish and sea-foods; sweets; spices; wine and beer; salt; water.

"We learn what kind of each food was in use in the different epochs and countries presented in the introductory course; what processes, devices, and tools were used to provide us with that or another product; and what the progress was in each field in the course of time. In the case of food the presentation would include agriculture, husbandry, fishing, hunting, bee keeping, wine making, well digging, and so on, and so on. We certainly do not follow each item pedantically through all epochs or all countries, but limit it only to really important stages of development and to most important facts.

"You can easily see that, even so, those eighteen units"—he pointed to the blackboard—"suggest a very considerable amount of work. Certainly, we are not forced by any means to cover all of them; we would never sacrifice quality or the general development of our students for any achievement in quantity in any topic or division. On the other hand, all items are quite essential for understanding life around us, so we really do our best and go as far as we can."

His last sentences Dr. Kegg spoke more and more slowly, looking down rather absent-mindedly; as he finished, he sounded exactly like a victrola running down. A short but somewhat uncomfortable pause followed; then he looked at us all gingerly and brightly as before and said: "Excuse

me; when I was talking to you about this food unit, I suddenly realized that we never even mentioned the use of insects as food. It is certainly not of any importance, but it puzzled me; how did it happen that we omitted it? The fact that certain insects are used as food is rather an interesting and picturesque detail.

THE UNDERLYING PRINCIPLES AND POINTS OF EMPHASIS IN THE STUDY OF CIVILIZATION

"Going back to our curriculum, I am afraid that it will take too much of your time if I try to tell you the content of each unit. Will it not be better if you tell me what you are particularly interested to know, and I will answer your questions?"

"I should like to know what the underlying principles and points of emphasis are which you consider the most important in your work," asked Dr. Mook.

The control over control

"Well, that is quite a big order, is it not?" asked Dr. Kegg, his eyes half closed, slowly rubbing his forehead and smiling in his cheerful, open way. "I will do my best. If you mean by principles the factors and considerations determining or seriously influencing our work, our chief concern, I think, besides that of just satisfying human curiosity, is the crying need at present for some control over our control of environment. Now more than ever we are in the classical position of the 'devil's disciple' who by magic conjured forces too powerful for him to deal with. Humanity has put into the process of controlling environment so much

of ingenuity and effort that this has become one of our most glorious adventures. But recently our own creations—modern technology, industry, and human engineering—have rebelled against their creators and are now trying to repress and enslave us as individuals and to disrupt and disintegrate our society. The only way out is not to move backwards by annihilating our technological progress, but forward by regaining our power and changing our gain from a constant menace, as it is now, into an even more glorious adventure.

"Never before has the economic life of any nation been so complicated, so intricate, and so dependent on many different factors — domestic and foreign — as is our present industrial organization. Economic forces have never been so powerful and at the same time so menacing as they are now. Never before has the happiness or unhappiness of each and every individual and of different communities depended so much on the play of these forces. On the other hand, modern specialization, the division of labor, and the feverish tempo of all processes have limited our field of immediate vision in industrial affairs. Never has our direct experience with the economic process been so incidental, distorted, and separated from the objective picture of the whole. Because of it, we all just have to do something about the whole economic situation to save our necks; at least we must allow people who are especially interested and gifted in that field to take the badly needed and necessary steps. But it cannot be done in any reasonable way so long as we are ignorant of our civilization. Here is where our civilization division comes in. It tries to help

students become familiar with our civilization, which they obviously cannot do satisfactorily without looking at it in historical perspective and without comparing it with other civilizations.

"This pragmatic idea of safeguarding ourselves socially and individually is I think our main guiding principle. It determines our point of emphasis. There are so many other considerations, however, that I do not know which to pick up. Perhaps this one may be the first as well as any other: We always try to help students to see everything both as a definite, distinct happening and fact and at the same time as a changing shadow, a transitional stage of some process. It may be a certain kind of potato, or mediaeval serfdom, or a sword; no matter what it is, we always insist on forming a definite idea or mental picture of it with all its important characteristics and then on finding out what was the origin of this or of that, what would be the next step in the process, and if necessary, what is the nature of the process itself. Here we never stop at the present; everywhere we try to conjure and to peep into the future, making a special point of it. I will tell you more about that later in another connection.

The quantitative aspect of things

"As the next point of emphasis I will now take the quantitative aspect of things. Nothing is so misleading in problems of civilization as a vague, abstract, unqualified statement that usually tends easily to become partisan, distorted, and of no constructive value. It is not enough, for instance, to know that there were slaves in Athens, or that

wheat is one of the most important crops in the world, or that railroads are faster than the pony express, or that income is unevenly distributed among people of a certain community. It makes all the difference in the world whether it was one or twenty slaves for one free man in Greece, whether wheat makes 40 per cent or 80 per cent of the world's crop, or the difference in income between two extremes is 10 per cent or 100,000 per cent, and so on.

"There is another angle to this quantitative interpretation which is often neglected or even entirely omitted. That is the quantity of consumption, or the use and enjoyment, of each device or tool or commodity. If we take, for instance, silk as a material for cloth, or wine as a drink, or a bathtub as a house convenience at a certain period, we always try at least approximately to indicate what proportion of the population at that time actually did use the convenience or the luxury under consideration. Without this idea in mind any picture of progress is really most superficial and distorted. Our students certainly are not expected to memorize all data. They can and do memorize easily many important figures, many more than have been fashionable in modern schools recently; but what we want mainly is to establish in our boys and girls the mental habit of thinking about all problems of civilization, not only in general terms, but always using quantitative data and relations whatever they may be - figures, percentages, graphs, or diagrams; anything, but always something definite and certain.

"Another point we constantly emphasize is so obvious that I will just mention it. That is the interrelationship and interdependence of the various items and facts which we study. Students are always urged to keep in mind the question: What new problems are introduced by any new step in civilization and what effects can be traced upon events in other related fields? Classical examples of what I have in mind are, for instance, the effect of the invention of gunpowder on the power of feudal lords and the growth of large cities as a result of better control of epidemics.

Factualization and evaluation

"But perhaps our chief guiding emphasis is the balance between factualization and evaluation. When approaching any phenomenon of civilization, we train our students persistently, on all occasions, to make as complete, correct, and coherent a mental picture of the situation as our time and other technical circumstances permit. When as many 'whats,' 'hows,' and 'whys' as possible are answered and the situation is well understood, then comes the second part, even more important, in my opinion, than the first. is the answering of the questions: What is the excellence of it? What is it good for? In what respect and to what extent is it desirable, and in what respect and to what extent objectionable? In our field mere academic establishment and accumulation of facts is not complete without evaluation of them. On the other hand, any attempt at evaluation without acquaintance with facts inevitably leads to superficial bias and personal idiosyncrasy, which are entirely out of place in our field.

"As an abstract principle it looks very simple, almost commonplace, but to follow it consistently requires long

education. In that process of evaluation we are especially keen not to miss the question: In what respect is that thing objectionable? It is really curious! Lately our race of progressive and enlightened intellectuals has been so much in love with the idea of progress, so engrossed in it, that we consider it somewhat improper to pay attention to the negative features of our speedily developing civilization. Boerne insisted in his time that a new minister of education was always worse than his predecessor. We have, on the contrary, acquired a habit of assuming that every new step in our 'progress' is inevitably for the better. If something is wrong with our present society or in any historical situation, we are prone to believe that it is so, not because some undesirable new element has come in, but because the elements of the past did not step out of the game as fast as they should.

"This bad intellectual habit brings in two bad habits of conduct. One is the indiscriminating acceptance and approval of everything new, as some women every season obediently accept and enjoy new fashions; the other is a lack of the sense of responsibility for what is going on in our social and economic life. Well, if 'progress' marches on so steadily and triumphantly and is as unfailing and inevitable as gravitation, what is there left but to enjoy it and occasionally to render thanks to the great and generous gods of history?

"Unfortunately in reality progress is not automatic and all-embracing. Even in the heights of prosperity, that is known to every salesman who advertised 'old-fashioned' cookies and pumpkin pies 'like grandma used to make.' In periods of depression almost everybody begins to realize it. The only way to make social progress unfailingly steady and comprehensive is to make everybody understand that progress is not unfailingly steady and comprehensive by itself and that all of us must take personal responsibility for it and act accordingly. That is what we are trying to do for our boys and girls. So in our work we pay as much attention to all failures, shortcomings, wrong ideas, and false theories that have appeared in the course of human civilization as we do to achievements and success.

"Comparative evaluation is made from the three points of view: First, from the standpoint of relative efficiency in functioning; in other words we consider how well or how poorly a device or institution serves the purpose it is used for. For instance, a modern apartment is much better equipped than a farmhouse, but in many respects it is a less desirable place to live in; canned soup is cheaper and easier to cook, but doesn't taste so good as the homemade product; a modern book is a much more advanced device than a mediaeval volume, but its life span is shorter.

The consumer and the producer

"However, perhaps much more important than the efficiency of a device is its human value, its effect on the welfare both of the consumer and of the producer. Sometimes the welfare of both is attained at the same time; very often it is quite the contrary. For example, in the production of clothing the consumer is now supplied with cheaper and better suits and coats, but perhaps the life of an old-fashioned tailor was more satisfactory and significant than

the lot of a modern workman engaged in that craft. The early stages of industrial revolution give an excellent illustration of the same situation on a large scale.

"We pay special attention to the third angle of evaluation — from the point of view of producer. We do this for two reasons: First, in a sense the consumer takes care of himself by virtue of his being a consumer; as long as he consumes, he gets satisfaction. In a sense it would be too good to be true if all of us could consume all that we wish without taking the trouble to produce it. If a consumer does not get as much as others, then something is wrong with him as a producer; either he is not given a proper chance to produce, or cannot do so, or is not justly remunerated for his job; we certainly know that the last is often the case. So the interests of the producer are of primary concern.

"The other reason is educational. Our children and youth need to realize how much they owe to producers. All of the bread they eat, cloth they wear, books they read, and pencils they write with are a result of the hard labor of thousands and millions of people; miners crouched under the ground in the dark for days and days; lumber-jacks working long hours in frozen woods; farmers sweating under the scorching sun; workmen in their dusty, stuffy, and noisy shops, rushing, and rushed in an endless race with machines; pale, white-collar office slaves, bending their backs over ledgers, letters, and bills, writing, counting, typing; the great army of brain workers concentrating day and night on thousands of great and small problems of industry and, with the irrational patience of drops wearing away a stone,

wresting from nature its carefully guarded secrets. Every moment of their lives our children and youth use and enjoy the fruit of all those labors; but as long as they are students, they do not contribute directly to civilization and do not pay back their share. They should realize the extent of their debt, so that they will not lose the perspective of the whole social structure; so that when their time comes, they will squarely and fairly pay back to society what they owe.

"That is why we stress the human side of civilization so much. Although we tell about the achievements of leaders, geniuses, and the 'successful' people on top, we never miss an opportunity to show the lot of those at the bottom, those who toil, suffer, and struggle. Without seeing both the shiny, thrilling top and the dull, depressing bottom of our social pyramid, without considering both our successes and our failures, no accurate and honest picture of our civilization can be made.

Animal civilizations

"There is one more neglected point that we take into account. In addition to the human side of civilization, there is its animal side. We make a comparison of human civilization with animal civilizations. It is curious that almost every outstanding characteristic in our civilization has a most interesting counterpart in animal life. What I mean by that you will see better from a few familiar illustrations. Agriculture and husbandry are observed among the ants; marvels of skill in designing and building shelters are to be found among birds, moles, and spiders. The bees and the ants excel in many respects, especially in their social organi-

zations. The social wasps manufacture paper and use it for building purposes. Solitary wasps exhibit most ingenious ways of storing and preserving food by paralyzing their victims and in that way keeping their flesh fresh and juicy. Beavers control water supply. Insects and flocks of birds have uncanny ways of communication. Certain birds, mammals, and insects have most interesting patterns of family life and of division of labor between the sexes. Herds of buffaloes, different kinds of ants, packs of wolves, or solitary ant lions are experts in military and defense tactics. Monkeys, elephants, migrating birds show organization of leadership. Ants, again, use the institution of slavery. I think I could go on in this way for quite a while. I am specific and loquacious on this subject only to show you that here is a tremendous amount of material that is usually entirely left out of consideration when we think of civilization.

"Probably you would reply with a query: Well, all that is most interesting, but what is the significance and importance of all those 'believe it or nots'? I would answer you that they are important and significant. First, this material brings new light and constructive suggestion for the real problems of human civilization. The main value of all those facts is that they may reduce our exaggerated human conceit and show that after all we are not so clever, and precious, and magnificent, and unique in nature as we sometimes consider ourselves."

I noticed that the delegation was becoming somewhat tired of the topic. The administrator contemplated his pencil in a dreamy way, the psychologist covered with his palm a slow yawn, and the philosopher began to move in his chair as if ready to put a question. But Dr. Kegg went on and on. The topic was obviously one of his hobbies.

"On the other hand," he continued, lowering his voice, but very earnestly, "it makes one feel not so strange and lonesome in the world. For myself, the closer I feel my kinship to Br'er Rabbit, or the clever race of ants, or a swift flock of birds speeding south to their winter quarters, the more at home do I feel here, on our globe, and even in the whole of this cold immensity of the universe."

PRACTICAL DEVICES USEFUL IN STUDY OF CIVILIZATION

The important notebooks

"Would you not tell us more about the organization of the work in your division and how it is actually done by students?" Dr. Bressler put this question.

Dr. Kegg turned swiftly and after a short pause started, his Adam's apple as active as usual: "Among the practical devices we find very helpful are our 'epoch' and 'country' notebooks and reviews. In the course of the historical and geographical introduction I mentioned before, every student makes a special loose-leaf book for each epoch of the past, such as Greece, Rome, Renaissance, etc., and for each country of the present. At the beginning the student sums up what he gets from the introductory course concerning this particular epoch or nation. Later when studying any unit of the division — food, or transportation, or government — he writes down all the important material which he learns concerning food or transportation or government in

the epoch or country under consideration. As a result, at the end of the study of civilization he has notes on everything he has learned of each historical period and of each country, concentrated in one notebook.

"Those books are also of great help in the last half of the last year, which is given to a special unit, quite similar to the introductory course. Both Culture and Civilization Divisions again have one joint course which doubles time and makes it equivalent to a year's work. The course is divided into three more or less equal parts: The first third is equivalent to a course in general history from ancient times to the present. Since a considerable amount of historical material has been covered in the study of the different items of civilization and culture, and since almost all the ingredients of history have already been dealt with — always in historical perspective — the results are excellent. It is quite surprising what students accomplish in a relatively short time.

"We are quite aware that much more time should be given to this review, as well as to the other two thirds of the course; also I believe it would be much more advantageous in all respects if this work were done a few years later, when the students have become more mature and experienced. But we are hoping that when our curriculum is extended down to elementary schools and up to colleges, the whole distribution of material will be done more thoroughly and fruitfully.

Our present and future

"The second third is given to a review of and an enlargement upon modern civilization and culture, by countries

and as a whole. They make an extremely interesting and stimulating piece of work out of it. That part is also based on all their studies in the three previous years. The last third is concerned with 'Our future as it tends to be and as we want it to be.' As far as students are concerned, it is always the most thrilling and exciting part of the whole work. We have no end of debates and discussions. The Center has quite a job in seeing to it that the youngsters have enough sleep. Discussions go late into the night.

"From our point of view also it is the most important stage of the whole work. In a sense it is the final summary and realization of all that has been done before. Here is another paradoxical fact about modern education! Many schools claim that one important use of studying the past is to make for a better understanding of the present and that at least one important use of understanding the present is to help in planning and building a better future. But there is hardly any school which provides in any thoroughgoing way the opportunity for acquiring that attitude of mind and for training in that planning. It sometimes seems as if schools offer in their curriculums everything except what is really important for the student's development. The important things are left to the students themselves in out-of-school hours.

"As the title of the unit indicates, it contains two problems: First, what are the current social trends that will inevitably influence the future? In other words, what is our immediate social inheritance, the inertia of the past? The second is: What kind of civilization and culture does each student consider most desirable and ideal? Usually the second half is again subdivided into two parts: first, the kind of society which one pictures as a general ultimate ideal, without taking into consideration the immediate present, something that one would create if given a divine power to change everything; and second, what program is actually feasible within the next ten to fifty years which will bring us closer and closer to the ultimate millennium? In that way we try to keep a balance between idealization and a sense of reality. Exclusive Utopian daydreaming and the mere patchwork of 'adjusting' are the two dangers we try to evade. The final papers or program speeches that our boys and girls prepare are often amazingly interesting. Though some are poorer than others, most students work out something new and significant. Of course, subjectively to their authors, all papers are significant and very important in their development.

"All this work is done in close correlation with the concluding unit of the Personality Division: 'human personality as it tends to be and as we want it to be.' In fact, our work is fundamentally guided by the conception of ideal human personality built in the Personality Division.

"There is another detail of organization we have found to be quite valuable. It is in connection with specialization. We believe there is considerable truth in saying that the well-educated person must know something about everything and everything about something. Though we definitely oppose treating youngsters as miniature specialists in any field, we hope that later each of them will become a productive specialist. As an introduction to it, after a year of study, we let each student take one field as his or her special

interest. It may be as broad as 'transportation,' or as narrow as 'wheat' or 'television,' or 'popular elections.' While it must be approved by the instructor or teacher in question, considerable freedom in choice of subject is allowed. When a student makes up his mind, he is then expected to take his specialty more or less seriously and to do as much work in it as circumstances allow. When in the course of regular work his special field is touched, he is called upon to give needed information or explanation and to show that he is really somewhat of a specialist. That acquaints him with the pleasure, burdens, and privileges of being more or less at home in a certain field and gives him some inkling of the social responsibilities and advantages of being a specialist.

The "mechanical reproductive devices"

"In one respect our school is quite different all the way through from most other schools. That is in the use of moving and talking pictures. You saw our 'cabins' in the Universe Division. I am sure Dr. Billings would not possibly have let you miss that. He is a great enthusiast for 'mechanical reproductive devices' as he calls them. It was one of his hobbyhorse ideas long before the screen was admitted into schools as a means of instruction. In our division we have an arrangement similar to the 'cabins.' We have, however, more installations. Since we deal mainly with tools, devices, processes, jobs, etc., obviously the screen, silent or talking, is almost without exception the best method of presentation. Very often a few minutes of screen instruction will tell the story to a trained observer, much better than tens and hundreds of pages, sometimes

even better than the demonstration. We have quite a good collection of films — about seven hundred of them; every year, almost every month, we get more and more. In our division about one third of the student's time is given to the screen; one third to books, charts, models, etc., and one third to experiments in the shops. We try to give students opportunity to perform as many industrial and technical processes and operations as we can, but certainly we do not attempt any vocational or even prevocational training.

The excursions

"When I said 'one third' of the student's working time, I meant only the work done in the school; but in addition to it there is quite an important part of the work done outside of the school in excursions. Every year we spend at least three weeks for travel, usually during Christmas vacation and in the spring before the students go to camp. This year, for instance, we include excursions to a mining district, a big farm, a large industrial center to see its hospitals, and as many different factories as possible. We do not just visit; that does not bring one enough into the actual routine of the place or give one much chance to participate even in imagination. Sometimes, on the contrary, in a rather unfriendly spirit, it distinctly separates the people who really work and the visitors who come to entertain themselves by watching the work. Our students always stay at a place at least one day, often the whole week. People are usually very co-operative; we can nearly always fit out students for the time being into something like the work of a messenger boy, or a helper to a helper, or some other post, to give them some standing in the enterprise. Thus they can have at least an inkling of what it means to work there. On the farm and in the mines under the ground and later in the town, in each case it is a very real experience.

"Well, I think that is all that would be of interest to you about our ways and means. No! Perhaps one thing more, something very simple, almost prosaic - reviews. We have very many of them in the course of years, but all are carefully planned so that they do not overlap and repeat, only complement and balance, each other. With our emphasis on large units and interrelation of facts and functions, reviews are quite indispensable in the process of synthesizing the learned material, a process which we consider of the utmost importance. Usually after each review a rather substantial test is given, so that both the instructors and students can see what has really been accomplished. Our common impression is that students really like the tests as something tangible by which to judge their work. And, curiously enough, our students constantly insist that the very fact of passing a test in a somewhat mysterious way adds considerably to the consolidation, crystallization, and clarification of what they have studied. Perhaps it is just subjective — a question of confidence — but they are quite positive about it; after all, all learning is subjective."

Concepts and categories

"What, in your opinion, would be the main contribution of the work in your division to the growth and general development of students?" came a question from Dr. Stone. "As the greatest contribution of our division to students' growth, as you put it, I should choose the fact that their work here provides them with certain habitual lines and patterns of inquiry, supplies them with categories in terms of which they can think intelligently about problems of civilization, and, what is probably most important, develops in them the appetite and taste for using those categories.

"From what I have already told you, you must have a fairly clear idea of what patterns of inquiry and along what lines I mean. But the question of categories I think needs some explanation. I am not even sure whether I use the proper term. Probably some other word would fit better, but I cannot find it. Anyway, what I mean by 'category' here is this: Usually our knowledge of almost anything begins with direct experience—a child drinks milk, sleeps in a bed, or plays with a toy. Later he acquires labels for the experiences, the words, milk, bed, or dolly. Sometimes the order of the two steps is reversed, a child first gets a label, learns a word, and later gets the experience, as in the case of school, movies, some Aunt Mary who lives in the country, and so on.

"After that all through his life the more the child learns about the nature or structure or function of a thing, the more excellent concept of the thing he builds. When in addition to the knowledge of the thing by itself one learns about the interrelationship of this thing with other factors within some broad field of experience, and also what part this particular thing plays in the field as a whole, then the knowledge of the thing becomes what I call a 'category' of the field. For instance, when a student learns funda-

mentals about the origin, characteristics, and immediate uses of oil, cotton, a modern apartment, or his local government, he forms a good *concept* of it; but only when he knows the parts which they play in modern life in relation to other factors, only when he can think of present civilization in terms of oil, cotton, modern apartments, or local government, do they then become for him *categories* of modern civilization. The possession and mastery of categories is extremely important for the clarification of one's own thinking, but it is especially important for intelligent discussion in which all concerned must have a satisfactory knowledge and understanding of the categories involved.

"I admit that what students acquire in the school are not always first-class, full-fledged concepts and categories. Our students have neither time nor maturity to work them out perfectly. Sometimes they acquire only seeds, embryos, of categories; but together with that they build a definite habit of looking and asking for that kind of intellectual tools, of striving for them, and of using them constantly. This attitude, together with the habit of evaluating the present and making requirements for the future, is to me the most important contribution of our division."

The next request came from Mrs. Franck: "If you don't mind, I would ask you to tell us more about the actual content of your units. Facts are facts; I like to know what work is actually done in this division."

"I am afraid I shall not be able to give you any satisfactory answer, Mrs. Franck, without going much too much into detail," replied Dr. Kegg, staring pensively into a farther corner of the room and massaging the back of his neck.

"That means hours and hours of time. In presenting the actual content of any curriculum, there is hardly any middle course; one must give either just a general outline or the whole picture.

"However, I will try my best," he continued in his resolute way, turning to the blackboard. "Instead of giving any organized report, I shall, if you will excuse me, just go through the list and make a few rather disconnected remarks on the points that may be of interest to you.

THE REVIEW OF THE CIVILIZATION UNITS

"The first three units — food, clothing, and shelter are almost self-evident. Food, of course, includes the means of preserving and storing it. In connection with this unit considerable shop work in cooking is done. Besides, every Saturday is a special day in our dining room. The students prepare the whole meal, usually a dinner, either as a modern national dinner or as representing some historical period. The dinners are very popular with both students and the faculty, but not so much with the kitchen staff. One curious detail. Among different, more or less miscellaneous subdivisions of food like fowl, wine, tea, coffee, salt, nuts, etc., the most popular is invariably spices. The romance of spices and of all adventures connected with producing them thrills our boys and girls. Perhaps it is so because Mr. Lobby, one of my assistants, is at present most absorbed in studying spices and stimulants.

"In clothing, we do considerable weaving and also tanning of skins.

"Shelter is treated both vertically in time from the cave through the Greek home, castle, mediaeval serf's hut, and artisan's quarters, and so on, up to the present and even into the future; and horizontally in space from Chinese houses or Russian peasants' log cabins to a Park Avenue apartment and a luxurious American country place.

"In fuel, special attention is paid to the economic and political importance of natural deposits of coal and oil. Together with fuel we consider the use of fire.

"We wish we could give more time to the *utensils* unit. The introduction and development of such things as the knife, spoon, mirror, needle, razor, brushes, writing implements, benches, beds, up to vacuum cleaners and refrigerators—all that is a most remarkable testimony to human ingenuity. Such things determine to a great extent the everyday condition of life in each epoch or country. Unfortunately the pressure of time reduces the unit to a minimum.

"In spite of the time element the next topic, arms and armaments, covers quite a substantial amount of material, including both a historical review and the present state of military art. One of the most important issues before humanity at present is the problem of maintaining peace and preventing universal destruction by future wars. This problem, like any other, cannot be solved by ignorance. We think that it is everybody's problem. Everybody must have as clear a conception as possible of what the next war will actually mean. Without this, no emotional palpitation about war can bring any reasonable solution in case of a real emergency. So we have our vivid 'arms and armaments' unit.

"Communications. Here, in addition to the mail, telegraph, radio, etc., we take the study of language in general and English in particular. As a good specimen of a language that shows clearly and explicitly the whole mechanics of language as an apparatus of communication, we offer Latin. On the practical side, the technical part of English — spelling, grammar, and also business English — are done here under our civilization instructors; but we have nothing to do with the lyrical and poetical side of language. All which is concerned with poetry and the study of literature is done in the Culture Division."

The double nature of language

"It seems to me," interrupted Mrs. Franck, "that in your method of dealing with English you seriously violate your own general principles. Do you not always stress larger units and synthesis, 'putting things together' as against dividing them into what you call 'atoms'? Now such an extremely important matter as the cultivation of one's native tongue you cut into two parts, so separated one from another that they are even put into two entirely different divisions and taught by different instructors. Why is this so?"

"Because here we are not cutting something into smaller units, but rather separating it into two different elements which have been kept together for incidental reasons and by tradition. Furthermore, in fact we incorporate each element into a larger unit where it properly belongs. Language from its very beginning has always performed two different functions: one communicative, the other expressive. The first is valuable for securing the co-operation

of others in the common control of environment. The second helps one in crystallizing and releasing one's emotions and attitudes and in sharing experiences. In our terminology one belongs to civilization, the other to culture. They have different purposes, different techniques, different traditions, different mental atmospheres.

"It is only natural that they should be taught differently and by different instructors, since the only common element they have is the same kind of means or medium, namely speech. But speech is not enough to keep them together. A Morse-code radio operator and a tap dancer use similar means — certain rhythmic patterns — but it would be ridiculous to give them the same training, because their purposes are so different. One is clearly communicative, the other expressive. Grammar, spelling, business letters, public speaking, and the parliamentary procedure of our Civilization Division are quite different in their entire mental tenor and aura from enjoying, studying, and creating poetry.

"A bad poem is not better because of its immaculate spelling; a good poem remains good in spite of any liberties it may take with grammar. Try to consider and analyze all these technicalities when reading or writing poetry! Everybody knows that an excellent stenographer, as such, is not necessarily talented in literature; likewise, a great poet, as such, is not guaranteed to be a first-class stenographer. Usually the correlation tends to be negative. If this is so in reality outside of school, why insist on the unnatural forced union of the two functions in school? So we have different instructors, different methods, different environment, different atmosphere for the different occupations. To us,

to make the same person teach both would be the same as to make the individual who teaches the history of art teach mechanical drawing, or an expert draftsman to teach art. And — what perhaps is the most important — in practice our arrangement works beautifully. Both instructors and students agree on it."

The expression of Mrs. Franck's countenance did not show that she was entirely convinced, but she did not continue the argument.

The other units

"Transportation, machinery, uses of metals, and sources of energy together make up *technology*, an exceedingly important topic. It is so obvious that I will say only that we give the topic both in shops and in other studios as much time as we can afford.

"In sources of energy there is one idea we consider rather fruitful. As one source of energy, we take certainly man himself. Tracing this source of energy through the ages we always call our student's attention to the fact that the real progress of civilization is generally indicated by a decrease in use of man's muscular energy and an increase in the use of his mental resources. In that way his status is changed from that of a working apparatus or a beast of burden into that of a full-fledged human personality, Homo really sapiens. Please notice that I should say potentially, because we are quite aware that in actuality it is not so simple and universal, due to the interference of other factors — the increase in standards of comforts, for instance, or to faulty, lopsided distribution and consumption.

"Trade and business; money and finance; property and ownership: all together make up elements of economics, genetically presented. We consider this triad extremely important.

"When you come to think of it, isn't it absolutely staggering," began Dr. Kegg with a great emphasis, "that our traditional high schools do not provide anything worth speaking of to acquaint our youth with the most fundamental economic principles and facts that affect every one of us without any exception? At present a student may pass through high school and even college with all A's and highest honors and know all the uses of the Latin conjunction, cum, where all the main battles of history took place, and how many outside electrons are in an oxygen atom, and at the same time never have had an opportunity to learn, or even to consider, what factors are involved in a business depression that makes his family penniless, or what is the meaning and significance of the gold standard that regulates the whole economic life of his country. Would it not be unbelievable if we were not so accustomed to it?

"In the property and ownership unit," he continued more quietly, "one of our leading categories is 'property as a factor in the development of modern civilization.' There are two items here to which we pay special attention: One is human beings as objects of ownership — I mean slavery — and the other, community ownership and individual ownership. This includes, of course, the problem of capitalism vs. socialism. Certainly we do not conduct any propaganda and do not take sides in the controversy;

but we cannot omit this problem, when at present in Scandinavia, Russia, Germany, Austria, Italy, France, Spain, and England, to mention only the main countries, one or another brand of socialism in a broad sense either actually controls government or affects it strongly through influential political groups.

"As a leading idea in the government unit we take the triad of absolutism, aristocracy, and democracy; in each historical situation we try to find out to which of the three types any given form of government is closest. We investigate what are both the advantages and the disadvantages of each type and what are the social conditions and historical circumstances which each form of government fits best. This continuous use of the categories of autocracy, aristocracy, and democracy brings a unity into the study of the evolution of government and helps the student to see without prejudice the characteristics and functions of members of the triad under different conditions.

"The sanitation unit is of obvious content. We study the different elements involved in efficient sanitation and show what have been the effects of changing living conditions on mortality and longevity of individuals and on types and sizes of communities.

"In the care of the young we are not concerned with education. That is taken up in the Personality Division. We deal only with the economic and social side of the problem. We study what has been done in the course of time by parents, families, different organizations, and the community as a whole for the welfare and comfort of children. This unit has a close connection with our interpretation of

discipline and duty, of which I am sure you will hear later. In spite of the fact that I put it near the end of the list, it is usually introduced rather early in the middle or at the end of the first year.

"And finally settlements and home is considerably in the nature of a review. Here we survey most of the problems of civilization centering some of them around home, some around the community. It is a summary of the division's work before we start our final course together with the Culture Division, which I mentioned before.

"That is all that I can tell you in answer to your questions," concluded Dr. Kegg. "I see Knapp is quite restless and uneasy."

Knapp had appeared in the middle of Dr. Kegg's last remark and was obviously anxious to get the group moving. At first I could not understand his haste; but then I realized, to my embarrassment, that in all probability it was for my sake. The surveying committee was to stay a few days more, but I had told Knapp that I had to leave that night. Indeed, it was very good of him to keep me in mind. I really began to like him more and more in spite of his somewhat biting cleverness and sarcasm.

"I suppose you must be moving on. But even if you are in a hurry, do not miss seeing our library and especially the film collection. Really, it is worth while.

We thanked our energetic host and followed Knapp's lead. Very hastily we looked through the library. It was a well-arranged room, quiet and inviting to study. In addition to other features it had quite a large collection of models of different domiciles and buildings: huts made of tropical

leaves, logs, or mud; Roman houses, flat-roofed oriental buildings, castles, fortresses, rural cottages, and what not. I had no time even to look at them attentively.

When we left the library, Knapp said that even if it was not yet time for lunch we had better eat then in order to have a long uninterrupted afternoon. "We have a heavy day ahead of us," he added, looking at me.

For the committee the lunch was served in the faculty dining room. Knapp and I went to his place, for, as he explained, "rest and a change of air were indicated."

After a quick but refreshing meal, when no educational matters were even mentioned, we joined the committee and in a few minutes resumed our tour.



SIX

THE CULTURE DIVISION OF THE IDEAL SCHOOL



THE CULTURE DIVISION OF THE IDEAL SCHOOL

EVERY FIELD OF EXPERIENCE NEEDS ITS OWN PROPER SETTING

An arched entrance in a white marble wall, very simple but well proportioned, with the word *Culture* in silvery-bright letters over it, admitted us to the next division. Through the winding passages, characteristic of the building, Knapp marched us into the office of Miss Brandt.

Our hostess

For the first few minutes after we were introduced and had taken our seats I could not see anything else but Miss Brandt. She was one of the most beautiful women I have ever seen in my life — not only just a beautiful woman, but exquisitely, almost too luxuriously beautiful. She had rich, black, lustrous hair, parted in the middle and covering her forehead and ears, à la Cleo de Merode, in two soft curves. Her deep eyes were blue — a rather rare combination. Her clear white skin and the light vermilion of her cheeks made her features altogether uncommon and singularly fascinating. A straight classical nose and finely chiseled chin tended to make her almost too nearly an "ideal," an "abstract" beauty, were it not for the most human smile and her simple, sometimes almost awkward manners. She was moderately

tall, well built, and wore a deep wine-red velvet dress of simple lines and excellent design.

Knapp took a seat behind me, and with his uncanny knack of guessing my thoughts, that began almost to annoy me, whispered into my ear: "Are you stunned by her beauty? Are you wondering how and why a woman and such a young woman" — Miss Brandt really did not look older than twenty-seven — "was made the head of such an important division as this one? First, she is older than she looks, and besides really she is a most extraordinary woman, very clever, has a marvelous memory, and has studied and traveled almost everywhere. She has two capable men under her who work hard."

Her room

When I had adjusted myself to Miss Brandt's presence, my second pleasant surprise was the room. Everything in it, furniture, several large plants, and all other things were arranged in an unusual and imaginative way. Were it not done so artistically, it would have looked pretentious and affected. The most daring part was the color scheme: On the background of the dreamy steel blue of the walls and of an enormous soft rug quietly patterned in subdued tan and yellow, everything else—vases, chairs, pictures, sofas, bookcases, and pieces of brocade and silk here and there — made a magnificent splash of luminous light and deep pastel shades from all regions of the spectrum: citron yellow, cherry red, turquoise blue, silver gray, emerald green, violet purple, and other tones that I could not even describe. Only the incredible ingenuity and precision in choosing exactly right

shades prevented the whole congregation of colors from a tremendous clash, a clamorous and painful cacophony. But as it was, the room, flooded with the bright sunlight from several broad windows, was gay, youthful, but harmonious and quiet.

Miss Brandt, facing us, was sitting at one end of a very narrow and long desk. With its thin top of green glass, several vases with flowers on it, and a set of open shelves in place of drawers, the graceful thing did not look very much like a desk. A little to one side on the wall behind her was a large, very well made copy of Fra Angelico's Annunciation. It was set into the wall as if it were a mural. I was told by Knapp later that this was Miss Brandt's own work.

THE DISTINCTION BETWEEN CIVILIZATION AND CULTURE

Her domain

"The first thing I have to tell you is what we mean here by culture and what distinction we make between culture and civilization," began Miss Brandt, looking straight at us with her big blue eyes and smiling in her girlish almost shy way.

"To me the best way to see this distinction clearly is to go to Dewey's description of experience. He says that experience is a peculiar combination of doing and undergoing, of active and passive, of controlling and consummatory tendencies. This statement though simple and short is extremely profound, comprehensive, and far-reaching in its implications and ramifications. We make it the basis of our distinction and classification. All experiences that essentially are 'doings' and controlling we separate in one

group, and everything that is mainly undergoing and consummatory makes up another group. For instance, the cutting of a tree by a lumberjack or making a razor in a factory illustrates the first group; listening to music or enjoying a warm bath represents the other group.

"All human activities, traditions, and institutions, therefore, that are primarily concerned with producing changes in the environment, controlling it, we put together under the heading of *civilization*. All activities, traditions, and institutions that essentially deal with observing, interpreting, and evaluating environment, with finding the meaning of it, with enjoying and suffering, accepting and rejecting it, we classify as *culture*."

"But how would you classify the activity of a pianist? He certainly produces changes in environment, moves keys, and awakens different air vibrations; at the same time he enjoys it too. The same difficulty may appear even in the case of your lumberjack, if, being a husky fellow in good humor, he also enjoys his 'producing changes in environment,'" interposed Mrs. Franck.

Drawing the line

"Certainly in our classification we have some borderline situations, as in other classifications. In fact, in our case that should be expected in advance and on general grounds. It was perhaps my fault that I did not quote Dewey exactly. He says that experience is a peculiar combination of simultaneous doing and undergoing. In other words, in all experiences both elements are always present and the question is only of their proportion. So obviously the borderline cases

not only are possible, but even inevitable. Yet that does not bother us. Personally I would even go so far as to take it as a favorable sign. In my opinion only very artificial or very abstract classifications, if any, have no borderline cases. However, actually one can usually rather definitely assort them into one group or another. Take, for instance, your example of the pianist's activity. As long as he enjoys his playing and plays for interpreting or creating, music is obviously essentially a cultural activity in our sense, since producing the changes is only instrumental, subordinated to his main aim of interpretation or enjoyment. On the other hand, the lumberjack, as long as he is a professional, and not a tired business man on a strenuous vacation, is mainly interested in the amount of lumber he produces and not in the pleasant sensations accompanying it."

Miss Brandt stopped for a few seconds and then continued in her clear, full-toned voice and in the same free and earnest way: "Perhaps I could make the distinction between culture and civilization clearer in simpler and less abstract terms. Everybody, in one connection or another, has heard the hypothetical question: What would you do if you were given a million dollars? In a sense all activities, attitudes, and experiences which an individual would engage in as a result of receiving such a fortune will mainly pertain to the realm of 'culture' as we understand it. Most of us individually and all communities inevitably are compelled to concentrate on the problem of safety and security, on making a living in the broad sense of the term. All devices, tools, and machinery invented and all jobs and chores performed for this purpose make up civilization. But when survival is

assured and safety is secured to a satisfactory degree, as in the case of the million-dollar gift, then human beings are inevitably engaged in the numerous activities and attitudes that may be summed up by the title of Tolstoy's story: What People Live by. All that in which people are interested directly for its own sake, but not as means for security, we call culture. In other words, our 'culture' deals with direct immediate values, and civilization with means and instrumentals for providing the environment that secures safe and comfortable dealing with values."

A definition by extension

Dr. Mook began to show signs of becoming restless, shifting from one position to another. Miss Brandt apparently noticed it.

"I am afraid I am giving you too many definitions by 'intention' when I try to describe the central idea of culture," she continued. "When I studied my logic I always thought that intention-definitions are very good as a post-humous affair. When a concept is already ripe in one's mind, when its elusiveness is conquered and its challenge is silenced, then describing it is rather easy and helpful. But in the process of crystallization of a concept, especially in its early stages, or as an introduction, I think definition by extension is much more serviceable and effective. So may I give you a list of units that outline the work we do in the division and at the same time show the main items that together comprise what we mean by culture?"

From one of the shelves in the skeleton body of her desk she took several mimeographed sheets and passed them around. On the paper, neatly typewritten, was the following list of items.

- (1) Religion
- (2) Art
- (3) Games and sports
- (4) Festivals and social gatherings
- (5) Adventures and travels
- (6) Helping others
- (7) Family
- (8) Love
- (9) Companionship and friendship
- (10) Enjoying nature
- (11) Beautiful things and interesting people
- (12) Philosophy
- (13) Humor
- (14) Rhythm of routine
- (15) Achievement
- (16) Joy of life

I had noticed that the type was not of the usual standardized kind, but slightly different, more as it is in well-printed books. Knapp told me later that in the Culture Division they always use that kind of type. It makes all mimeographed material more attractive and artistic. They think that it helps to get into the general atmosphere of the division.

THE CLEAVAGE BETWEEN CONTROLLING AND CONSUMMATORY BEHAVIOR AND ITS EDUCATIONAL IMPLICATIONS

For a few minutes while the papers were distributed, read, and somewhat digested, there was complete silence.

"Now when you know more definitely what the work of our division comprises, what would you suggest as my next step?" asked Miss Brandt. "Would you like to ask questions about our fundamental principles, or visit our studios, or hear more from me about our curriculum and the organization of the work? Which would you prefer?"

Religion under a suspicion

After a brief interchange of remarks in the committee group Mrs. Franck answered:

"If Dr. Brown agrees with us, it would be our unanimous request, Miss Brandt, to hear more from you about the actual meaning of the items on this list. They present such an unusual group of 'school subjects' that we are really in great need of further information. For instance, I was somewhat surprised to find at the head of the list 'Religion.' Do not misunderstand me, please; I am perfectly openminded and liberal and believe in everybody's undeniable right to choose and follow any religion he wishes, but *teaching* religion in a modern progressive school seems to me somewhat entirely out of place and almost dangerous with all the imposition it involves and prejudices it builds. Certainly we should like to learn more from you about this unit as well as about others."

I joined the request and it became "unanimous," as Mrs. Franck put it.

Miss Brandt looked at the visiting committee somewhat more attentively, but without any definite change in her countenance, and began: "I will first take the question of the order of the units in the list that you have just introduced indirectly. The units are not listed in the order of their importance, though certainly we do not consider religion an unimportant matter. It seems to us that this order is the best for presentation of the topics to students and fits well the evolution of their minds at that period. By no means do we insist on this particular succession of units. It is quite tentative and experimental. There is perhaps another, though not at all consistent, trend in the order. The first items involve larger social groups; then their activities and attitudes become more and more personal, private, and intimate. This has its significance—I will refer to it later—though the arrangement is not consistent in that respect. That explains the order.

"Before I take up the units one by one I should like to tell you a few things about the 'whats' and 'hows' of our division's work generally. Here again I can't avoid an excursion into the realm of philosophy and general principles. In order to make the digression as short as possible, I will take the risk of being dogmatic and overcondensed in my statements.

The three important considerations

"The cleavage between the controlling and the consummatory, as I have already mentioned, is so fundamental that it involves a great many very important distinctions and implications.

"In terms of behavior we classify producing changes in environment as the essential element of civilization. Observation and comprehension of the changes are open in the same degree to all people interested, though the people who actually produce the changes have some slight advantage. In that sense these changes may be described as objective. In culture behavior the center, the core of what happens, is found in changes in one's personality. They are open directly to the observation and comprehension of the individual in question only. Others can get information concerning them only through signs, hints, and symbols. In that sense they are subjective.

"Again, the behavior of civilization, especially at present, is essentially group behavior. No modern building or machine can possibly be produced by a single person, although, of course, the personal skill and abilities of individuals forming the group are also of importance. Culture behavior is essentially personal and individual. Enjoying a beautiful sunset, composing a sonata, painting a picture, or contemplating it is always the operation of a single mind, though it may be intensified or enriched by the awareness of others having similar experiences.

"Communications involved in civilization activities aim mainly at securing co-operation and directing the actions of others. Such communications tend to be expressed best in terms of quantities, figures, and measurements, and in terms of position and order in space and time—in diagrams and instructions. Due to the very nature of quantities and space patterns and also to the long and organized experience of humanity—especially of Western humanity—the technique of civilization communications is quite efficient. Communications concerning culture experiences are primarily means for self-expression and for sharing experiences with others. They deal essentially with qualities and are expressed by symbols and signs of qualitative character. Due to the very nature of qualities and the fact that humanity—

especially Western humanity - for many reasons has not attached any great significance and social recognition to culture experiences, the technique of culture communication is very inefficient.

"Those three considerations lead to three correlative educational principles which we consider indispensable in the work of our division. They are as follows: First, in all our topics and units we should be primarily concerned, not with external objects and happenings in the environment, but with actual direct experiences which people live through.

"Second, we must deal not with groups that may include members with individual differences, but with individuals who may be combined into groups.

"Third, since both teaching and learning are fundamentally based on sharing experiences and on intercommunications, special attention must be given to finding all the means available and building the necessary technique for conveying to others our inner experiences.

"How these principles are applied to our work will perhaps be better seen when I answer your request and tell you about the work in each unit."

Who is a monist?

By that time the uneasiness of the philosopher had reached an active stage and he began.

"Before you proceed to particulars, I should like to question most seriously the wisdom of your whole scheme of classification. In your contradistinction of culture and civilization, especially in your description of their contrasting and mutually contradictory characteristics, I cannot

help seeing a reappearance of the old specter of dualism that we in philosophy have considered dead for the past half century. One of the greatest achievements of modern philosophy is the liquidation of dualism. This is especially important because this unfortunate type of philosophical outlook, like the renowned dragon of the legends, has a thousand heads that infest all fields of experience and instantly produce two new heads for every one cut away, as long as the monster itself is alive. Your cleavage between civilization and culture, individual and social, subjective and objective, seems to me very much like the ugly heads of the dragon. Do you think that really there are good reasons to revive it?"

"Again and for the same reason I have to be very dogmatic and categorical," answered Miss Brandt. "You certainly realize into what a long debate any fundamental discussion of dualism inevitably would grow. We believe that our distinctions and polar juxtapositions do not interfere in any way with our being constructively and consistently monistic. In our opinion a monist is not a person who ceases or refuses to see a difference between two contrasting phenomena, but a person who sees the difference clearly without becoming intellectually panicky about it. The real seat of constructive monism is strictly speaking not so much in cognitive activities as it is in volitional and evaluational attitudes towards facts known. In this sense monism is more a pattern of mind than the nature of things.

"For its successful and vigorous application it presupposes the existence of pluralism in cognition and behavior. For instance, in the case of the perennial dilemma of mind and body, any attempt to treat all phenomena in the two fields as strictly identical does not work. Christian scientists try to do so, approaching from one side, and fail badly; behaviorists try the same, approaching from the opposite side, and fail even more seriously. It is irrelevant to try to apply a test for proteins to my love for my mother. It is equally irrelevant to ask how affectionate or intense is my fingernail.

"We here see distinctly the fundamental difference between civilization and culture with all its implications. We realize the great importance of the distinction in our thinking and teaching, and we use it to such an extent that we have even come to the point of making them our technical terms in abbreviation. You may often hear in our discussions cu-attitude, ci-psychology, ci-factor, cu-technique. Since you now understand their meaning, I will use these concepts in our conversation, for they are tremendously illuminating and save the necessity of long and involved explanations. This approach does not split our minds into two separated, mutually rejecting and quarreling halves; it does not create any intellectual uneasiness; on the contrary, it helps us tremendously in our reasoning and in our understanding of life as a whole. So we consider ourselves quite good monists; really, I do not feel guilty of the sin of reviving the old dragon, dualism.

"That is briefly how we feel about the monism-dualism antinomy. No doubt you will like to examine it more thoroughly, and I am sure Dr. Beeman would be glad to discuss it with you at length, if you approach him. But I think I had better turn now to your question concerning the content of our different units.

INTUITIVE NATURE OF RELIGION AND EDUCATIONAL TECHNIQUE SUGGESTED BY IT

The educational quarantine

"We have introduced religion as a definite unit of our curriculum in an attempt to cure the present paradoxical educational situation according to which so many important things are banned from our high schools. Really, one is quite tempted to say that modern secondary schools eagerly incorporate into their courses of study almost anything as long as it is not really a very important matter. Every fundamentally important topic is permanently quarantined without our schools, either because it is controversial (and naturally every important problem is controversial) or because it brings in dangerous imposition (inevitably every vital issue calls for conviction, not just for a shifting opinion) or because it is said that this particular domain cannot be dealt with directly. As consolation it is usually suggested that education in that respect will be automatically and somewhat mysteriously accomplished as a result of learning other less important subjects and items. It is true as a rule that at present many important problems cannot be treated directly in most of our schools because there teachers neither know how to attack them, nor want to learn about them.

"Religion lately has been one of these important, but not wanted, subjects. In our school we realize fully that in the past religion played a tremendously important part in the life of humanity, that it is an important factor now and in the future probably will be even more important. Naturally we do not want our boys and girls to be ignorant about it.

"Religion includes a very great variety of facts and happenings. In choosing our subject matter you will see the application and practical meaning of our educational principle of going to direct experiences in preference to external events.

We are not much interested in most derivative activities usually connected with and attached to primary phenomena of religion, as for instance, the origin, organization, and administration of religious bodies and groups. Without direct religious experiencing behind them, they would not be distinguishable from political parties or secret societies. Charitable activities of the religious groups as such should be classified with other benevolent and mutual aid associations.

"Neither do we consider the rules and precepts of conduct as of primary religious importance. If they are not means for, or results of, direct religious intuition, they are merely chapters on ethics or suggestions for mental hygiene. All conceptual interpretations or analyses of God or the Absolute or the One or the Universe, unless they are the outgrowth of direct experience of God, again remain within the borders of purely philosophical speculation.

"No experimental science or logical analysis has ever proved or disproved the existence of the religious plane of reality. Such procedures may only build a presumption for or against it. They can not provide any convincing proof. The very essence of religion is immediate direct religious experiencing; all religious institutions in their origin and constructive development are fundamentally based on such experience."

The essence of religion

"But exactly what do you mean by the immediate religious experience you mention so often? It seems something rather mysterious to me," interposed the psychologist almost with irritation.

"If you ask me to what I refer when I mention 'direct religious experience,' I can easily answer. I refer to those attitudes of high satisfaction, general happiness, peace, bliss, immunity against all fears including the fear of death, the final intuitive understanding of the purpose and rationality of the universe, the complex of attitudes that accompanies the awareness of a friendly contact with, or approach to, a mind higher than human, perhaps the Highest One. Usually the experience brings with it an increase of the feeling of the universal brotherhood, of sympathy for fellow men, sometimes even for all forms of life, and of ability to appreciate the beauty of inanimate life. You will find very many descriptions of the experiences to which I refer in William James's Varieties of Religious Experiences, in all the writings of mystics, or in very vivid form in Mukerji's The Face of Silence. These experiences may be extremely intense and condensed, ecstatic, almost violent. Sometimes, almost instantly, they change one's whole personality. On the contrary, they may be very mild, almost imperceptible, spreading themselves over all the mental life of certain individuals and coloring it in delicate and elusive tones.

"On the other hand, if you would ask me more definitely what these experiences are like, it would be very hard, almost impossible, to tell; that leads to our third educational principle and to our greatest technical problem: how to convey to others certain types of experiences. The difficulty here lies not in the fact that the experiences are especially mysterious, as you put it. They are not. But like all immediate experiences, they are somewhat mystical, if you will allow me to use a word so much debated and often so despised by scientists.

"Religious experiences are no more mysterious than such experiences as toothache, or being under severe bombardment, or the enjoyment of music, or being enchanted by a perfume. Try as well as you can to make somebody who never had a toothache realize what it is, and you will fail. It is quite impossible to convey the nature of the inferno of a modern continuous barrage to a person whose greatest fright in life was caused by falling from bed during sleep. An unmusical person does not understand musical experiences, and nobody can really know the perfume 'Paris' without scenting it. All this is obvious; sounds almost like platitude, does it not? But curiously enough if the same thing is said about religious experiences, that nobody can know what they are except by living through them, objections are instantly made and the speaker is charged with mysticism in a bad sense of the word.

Sensitivity toward religious experiences

"I am telling you all this to make clear our attitude toward religion and to show what kind of problem we face and try to solve. We believe that religious experiences are very important both for the individual and socially, and further that there is nothing especially mysterious about them. The main problem is how to make our students wise about this important matter. To teach them everything that has been thought and discovered about religious experience would be as sensible as making a scholar in the history of music out of a deaf person. Such procedure is perhaps better than nothing, but obviously it is not a real solution. What we are trying to do is to develop sensitivity toward religious experiences, the ability to live through them. Now, how can that be done?

"Probably the first answer that suggests itself is: Let students have those experiences. If you want a person to know what a certain experience is and to develop sensitiveness towards it, put him under the conditions that lead to the experience. If it is the toothache, let him have it, even an artificially produced one; if it is fear, put him into a terrifying situation; if it is enjoyment of music, let him listen to it. Sometimes you are successful, but not often. Besides being in many cases impracticable, even impossible, this method is in a sense only begging the question. It will work only if sensitiveness is already present. Even in cases of very elementary sensation, where sensitivity is either innate or very early established by training, the 'proper' situation does not always produce the experience. As all neuropathologists know, pain can either be experienced without its 'cause' or not be experienced when the 'proper' cause is present. Many soldiers during the war were not aware of being seriously wounded until many minutes or even hours later.

"With respect to more complicated experiences, this difficulty is even more obvious. Confronting an individual with a 'beautiful' object is not a guaranty of an aesthetic reaction. Take for instance the behavior of guards and

different types of visitors in art museums. In religious experiences one may live through many 'religious' situations without having any religious response to them.

"Another method would be a description of experiences. While as I said before this cannot give a complete comprehension of direct experiences, it is sometimes a very powerful factor in creating interest and increasing sensitiveness toward the experiences in question. Educators know how often a child accustomed to sleep in a dark room, after having heard from a schoolmate how horrible it is to be left alone in such a room, becomes genuinely panicky. How many great inventors, soldiers, scientists, and explorers confess that reading or hearing about experiences of such workers made them choose their calling. A story of an adventurous hike, told vividly before a bonfire in camp, often makes children feel the thrills of hiking more keenly than if they had been merely given an opportunity to take part in a real hike. An enthusiastic story told by a cheerful traveler creates the Wanderlust even in blasé tourists.

"But the effect is always in proportion to the enthusiasm of the presentation. The less academic and conceptual, the more vivid and picturesque, in other words, the more dramatic and artistic the presentation, the more potent is the effect. That explains why we consider the third possible method of communicating direct experiences and developing sensitiveness to them — the way of art — the most effective and advanced of all.

Induction of attitudes by art

"There is a great variety of opinion concerning the nature

and function of art. It may be creation of beautiful things, providing recreation and entertainment, revealing the real essence of phenomena, and so on. From an educational point of view one of the most important functions of art is objectivization, crystallization, and communication of attitudes and direct immediate experiences — generally speaking of qualities. I personally would go so far as to assert that this is the most important and characteristic function of art, but it is my individual opinion which I will not introduce as a factor in our discussion.

"In dealing with ideas and objective facts, in scientific reasoning, and in engineering experimentation the main working tools and devices are concepts, definitions, canons of logic, numbers, formulae, diagrams, graphs. In the realm of extraintellectual experiences, of attitudes, the same part is played by symbols and canons of art and by artistic ingenuity. What takes place in the body of a person when he dies is best described by chemistry, physics, physiology, and anatomy in their language of diagrams, photographs, formulae, figures, and impersonal verbal accounts. What happens in the minds of friends of the deceased person, how they feel, what attitudes towards death and the departed friend they live through, all that is best conveyed by music like Beethoven's Funeral March, by poetry like Tennyson's In Memoriam, by dances like those of Isadora Duncan, by architecture like the Lincoln Memorial, or by any other creation of any art touching upon the same tragedy of death.

"I would not venture here even to try to explain how this is accomplished. Only the point is quite clear to me that it is not achieved by mere description or by photographic

reproduction. Symbols of art possess peculiar ability to suggest, to express the particular pattern of an attitude or emotion, and to make other people live through attitudes or emotions of a similar pattern, acquire a better comprehension of, and develop greater sensitivity toward, them.

"Now when I am almost through with my introductory remarks, you perhaps will see one peculiarity of our work which I should like to stress especially; that is the significance and position of art in our division. In the whole field of cu-education it is not just one subject among others. In addition to this it is the fundamental medium, the vehicle and tool for all our instruction, in the same way that mathematics and the rules of operating with concepts are the fundamental technical means in ci-education."

All through the discussion the administrator was obviously somewhere far away in thought — playing absentmindedly with the gold chain decorating his waistcoat. But the psychologist was especially attentive and at the first opportunity questioned Miss Brandt's statements again.

"The analogy between art and logic which you introduced is quite interesting, but don't you think it is a little farfetched? To me they are quite different and mainly from the point of view of usage. Concepts and mathematical formulae are an exact universal language, uniformly understood and interpreted, but the symbols of art tell a new and different story to almost everyone who approaches them."

The ci-orientation and cu-orientation

"I think you are right to a great extent. But this does not disqualify art as a means of communication in the cu-

realm. It only brings forth another aspect in the fundamental difference between ci- and cu-orientations. Ciactivities are group activities, concerned mainly with objects of environment; therefore they demand uniformity
and standardization. Cu-experiences are personal, individual experiences, mainly concerned with subjective attitudes; they therefore favor variety and individualization.
If several chemists reach quite different results in analyzing
the same sample of oil, or several workers make different
pieces of mechanism from the same blueprint, it is undesirable
and shows that something is wrong. If several conductors
direct a symphony very much in the same way, almost identically, or several painters produce exactly the same picture
of a certain person, it is undesirable, and shows that something is wrong.

"It is almost impossible to run a factory, where every part of the machinery produced is made by each workman in his own way and according to his own size, material, and design. It is almost impossible to live in a social group where everybody has exactly the same ideas and attitudes concerning everything and expresses them in the same way. The symbols of art must inevitably provide for this intrinsic variety, but certainly not without limits; in actuality artistic symbols have no indefinite variety of possible meanings and interpretations. In fact, the more common their background, the more is their variability modified. The existence of a common repertoire for concerts, for instance, or of different movements or schools in art and poetry, show it quite definitely.

"Now, after all those general considerations I had better

go on to our actual work in the religion unit. As you probably already know, the first half year we have an introductory course together with ci-division. During that period our religion instructors, together with the teachers from the Center, watch closely the attitude of different students to religious topics as they appear in the course; they also study generally their habitual attitudes and reactions. After the close of the introductory course we at once begin the religion unit. We believe that religious experiences like aesthetic and many other cu-experiences must be given an opportunity to develop rather early. If they are thwarted in childhood and youth, their proper development later is limited and made much more difficult. First, by all available means, music, sound, pictures, poetry, dancing, informal talks, dramatization especially of the Ruth Draper technique, we try to have our students familiarized with and initiated into different moods associated with religious attitudes.

Religion in life

"We take different situations and help our boys and girls to understand, feel, and imaginatively live through certain experiences. For instance, what a lonesome, tired, unhappy man feels when he happens almost by chance to enter a quiet, semidark cathedral with its peace, its austere statues, its lights twinkling here and there, and its few people kneeling, praying, resting, and receiving consolation and courage. Or again what people in Russia used to live at Easter midnight, when after a long and gloomy Lent, they burst suddenly into ecstatic joy and jubilation. Church bells were ringing, gay and loud and triumphant; voices were filling the spring air

with songs of resurrection, as a boundless wave of love and good will overflowed all hearts and for a few minutes, alas! but for few brief minutes, universal brotherhood became a reality.

"We let them try to realize what makes a mother cry and pray late in the night when her only child is dying; or what passes through the mind of a man who knows for certain that tomorrow he will voluntarily sacrifice his life for a great cause; or what one feels alone, high, high up in the mountains on a bright, clear summer day, looking at the immense green ocean of life and beauty all around and beneath him.

"In the technique of presentation we follow strictly the lead of the first principle that I mentioned to you: the fundamental significance of the individual. As a rule at the beginning we approach students in small groups. With the exception of presenting mass religious experiences and very artistic dramatizations, we do not meet the whole class at that stage. The reaction of a large untrained group is usually very superficial; it is prone to be easily changed into a negative attitude by a demonstration of lack of sensitivity on the part of even a single member.

"Neither do we as a rule approach our students individually. It would be often a too intensive, sometimes too overwhelming, experience for which they are not yet ready. The best beginning is with three or four well-matched boys and girls. Later we gradually, very gradually, consolidate groups, so that finally a group may include almost the whole class. On the other hand, the progress of the liberation of sensitivity is measured by the possibility of introducing very

personal and intimate individual discussion between an instructor and his students.

"When students arrive at the stage when they can more or less easily tune in and be receptive to religious attitudes, moods, and dispositions, we introduce them to the next step, the understanding of religious life and of the religious type of mind. Again in proper groups, using all available means of the arts, we try to lead them as close as possible to the experience of actually living near and with some great religious genius. Christ, Buddha, St. Francis, and Ramakrishna are usually presented to everyone; other types like Luther, Moses, Mohammed, and Loyola are optional. Here again we are primarily interested not in religious systems evolved, but in the personal religious development and the general prevailing patterns of life of the geniuses whom we study.

"The third and last part of the unit deals with the organization and administration of religious groups and communities. It includes the attempts at conceptual determination and description of direct religious experiences, formulation of creeds, organization of leadership of different types, growth of institutions within religious groups, competition and the struggle for domination among them, and so on. In this part the guiding thread is always the effect — sometimes positive, often negative — of the group activities on actual religious experiencing, sensitivity, and wisdom of members of the group as individuals. Christianity, supplemented with a brief outline of Hebraism, Greek-Roman classical religion, and Islam, makes up the content of this part of the unit. Their study is usually conducted in large groups or even in the class as a whole."

Dangers of being alive

"Don't you think that this stirring up of emotional and extraintellectual elements of mind is somewhat dangerous and disturbing, especially with adolescents? Would it not create maladjustments, complications, and abnormalities in their behavior? And there is another thing I should like to know: Do you succeed in this training with all students or are there some who have no religious 'sensitivity' whatsoever?" asked Dr. Stone.

"Concerning the dangers of complications I will answer yes," replied Miss Brandt, "in the sense that it would be safer and less disturbing if we could entirely crush emotions and extraintellectual elements, exactly as it certainly in a sense would be much safer not to permit any independent thinking and insist on blind following of instructions. Thinking, especially with youth, is quite a dangerous adventure, you know. But I am sure that you agree with me that with the proper guidance, the 'stirring up' of the urge for independent thinking in the long run is beneficial to humanity. The same thing is true of emotions, we believe; their development if properly guided leads to a richer and more significant life.

"We do not succeed with all students. As there are some people who are unmusical or have no sense for poetry or no ability for logical reasoning and mathematics, so we find some students lacking almost entirely religious sensitivity; but there are not many. With them we are satisfied if they build a tolerant attitude toward people religiously sensitive and look at them without contempt or without any feeling of superiority. Most of the students are quite sensitive to one

mode of experience or another and show considerable progress in that respect."

"Do you omit entirely a study of the primitive religious life of savages, which is after all the foundation and germ out of which all religions developed? I mean all those most interesting taboos, rituals, and queer tribal customs that modern anthropologists have lately begun to treat scientifically?" asked Mrs. Franck.

"No, we do not include this material in the religion unit. Even if it were true that these practices genetically are antecedents of religious experiences in which we are interested — and it seems to me this has never been proved convincingly — functionally they are quite different. They may be of great interest to specialists in the evolution of religion, but are of very little value to others who are interested not in the development but in the present functioning of religion. From this functional, pragmatic point of view, to present and practice primitive customs together with modern religious experiences would be the same as to serve on the same plate asparagus and the fertilizers on which it grew, or to make turtles run with horses on the same race tracks."

A question of tabulation

"I have a short and practical question," said Dr. Bressler. "When we classify a school as a religious one — as in your case here — we want to know, for tabulating purposes, what exactly is its denomination; so far I could not make that out."

"We do not represent any denomination. Please do not forget that we do not assert or preach any particular creed

or church. From the logical point of view we all here agree to mean by religion an awareness of existence in the ultimate reality, or if you prefer, in the universe, of a factor akin to the human mind.) Educationally we provide in our school opportunities for an understanding of, and a participation in, religious experiences in this sense to the degree of one's ability. Please notice that toward the people who are deficient in religious sensitiveness we certainly have no scorn, condemnation, or contempt in the slightest degree. We believe that the inability to share in religious experiences is a limitation which makes life less rich, in the same way that a lack of ability for making friends, appreciating music, or enjoying nature leaves life the poorer; but that, of course, does not disqualify a person as such. We do not consider people infidels or outcasts of any kind because of this deficiency.

"I am not in a position certainly to pronounce judgment concerning your classification of our school as a religious school, but I have some doubt about its logical correctness. Our school, to be sure, may be called a religious school, as well as a science school, or an art school, or a civilization school, or a personality school, since all those items play quite an important part in our curriculum; but I am not sure that you would call it religious in the usual sense.

"Since we have touched upon this question of denomination, I had better tell you what denominational groups we have within our school. A rather large number of students and their parents think that the introduction into religious experiences that I outlined, together with the parents' religious relationship with their children, is all that they need

at present. There are many families who believe that, in addition to a general religious education, students must have some more definite religious affiliation. So we have here several Protestant denominations, Catholics, a few members of the Greek Orthodox Church, and a rather small Hebrew group. Clergymen of each group are given full opportunity to be in touch with students of their denomination and to guide them in their particular creeds. They come to the school as often as they wish and officiate in their respective rituals in our chapel."

"How many Roman Catholics have you on your staff?" asked Mrs. Franck, somewhat abruptly.

"We have two of them, one instructor in the Universe Division and one teacher in the Center," answered Miss Brandt.

There were no more questions.

ART AND ITS IMPORTANCE IN CULTURE EXPERIENCING Art

"Our next unit, art, is to us *the* subject, our *cu*-mathematics, as probably you have already realized from my description of our work in the religion unit," continued Miss Brandt.

"Within the unit we have the subdivisions of poetry, music, dance, drama, painting, sculpture, and architecture. We are planning later to introduce also the art of scents, where the medium of expression will be different perfumes and smells; but it is at present in an experimental stage. In our Research Institute they say that they are making quite promising progress, but as yet the technique is not ready for actual school work.

"In the first half year of the unit work, that is, the second half of the first year, immediately after the introductory joint cu- and ci- course, we have general art work without subdivisions. As you would probably expect, we again start with the very foundation - with the direct immediate art experience, or art sensitiveness, or art intuition. We have found the term intuition very helpful in our division and we mean by it nothing very involved epistemologically or metaphysically. By intuition we mean the sensitiveness to direct experiences as contrasted with all ideas about and attitudes concerning the experiences which sometimes are designated by the terms ideation and information. For instance, among many possible approaches to music, the ability to perceive, or feel, the joyful serenity and clarity of Mozart or the passionate intensity of Scriabin would be intuition. A person who sees distinctly the differences among Botticelli's, Gova's, and Monet's general patterns of attitude possesses an art intuition, though he may be completely ignorant about their technique, their lives, and even the time of their existence. To us the intuitive part of art education is the most important. If there were no intuition of that kind in the human mind, all questions of technique, history, and criticism of art and all other 'abouts' concerning it would be as meaningful and useful as a key to a lock that never existed.

Intuition training

"We usually begin with something rather definite, almost obvious; for instance, with attitudes like 'triumph,' 'exhaustion,' 'death of one who was much beloved,' 'spring

festival,' 'peace and quiet,' 'fear,' 'a carnival,' and 'thoughts in a sleepless night.' For each attitude we choose good illustrations from different arts and arrange a kind of symposium of the arts on that attitude. It usually begins with an introductory talk — a very responsible task, by the way by one of the instructors. Then may come the reading of a poem or prose selection or an interpretative dance; music, dramatization, sculpture, paintings, decorative panneaux, interiors, ornaments - any form of art that may fit the purpose of the program. All the way through the instructor takes the part of a lecturer, master of ceremonies, discussion leader, or just a member of the group, depending on the development of the procedure. The aim of the whole presentation is to make the members of the group consider and realize what common attitude was expressed in different numbers of the program, what was the difference in the interpretation in different parts of the performance, which was the best or the most expressive, which was the weakest, why, from what point of view, how it could be improved, and so on.

"Then we present a group of artistic expressions without much of a hint in conceptual terms about it, and ask students to formulate and describe the attitude underlying all of them. Sometimes the students are asked to separate the material of the program into two or more groups from the point of view of attitudes represented. Later we first introduce one piece of art, or as we sometimes call it, one attitudinal symbol as a keynote, and then ask the students to select among several other symbols—poems, pieces of music, paintings, etc.—those that most closely correspond

to the key attitude. In fact, a considerable amount of individual work is also done in that way.

"With the growth of their abilities students are encouraged to interpret the given keynote with any artistic expression of their own that they wish. For instance, given a piece of music, they would write a poem expressing their reaction to it, or make a picture, or improvise a dance. If a piece of sculpture is presented, they would perhaps write a story suggested by it, or a piece of music, or just a rhythmical pattern, or a sketch of a building or an interior interpreting it, and so on. Very often the keynote symbols are also suggested and produced by students; generally they take more and more actual part in planning and arranging the programs. With the education of students' intuition, the less and less obvious attitudes are introduced, so that later they are so specific and delicate that no conceptual interpretation is possible. The only possible way of dealing with them remains self-expression in terms of other artistic symbols. To realize this fact and to acquire some skill in that kind of self-expression and in having that type of experience make up one of the main objectives of the work.

"Another purpose is the development of the ability for direct enjoyment and appreciation of objects of art for the sake of the experience itself. People who know the refreshing and enriching exhilaration that aesthetic contemplation offers, whose whole beings can be stimulated, invigorated, and harmonized by art experiences, such fortunate people — we firmly believe — possess much greater possibilities for a higher type of living and make much better material than other people for any social group. The training that I have

just outlined for you definitely helps in the development of the capacity for appreciation.

The conditions for successful contemplation

"One of the important factors in our procedure is the provision of an opportunity and motive for a continuous contemplation of objects of art. For successful artistic contemplation the following three factors are essential: intensity of concentration, absence of all disturbing and distracting elements, and a receptive state of mind. All our art work is guided by those principles. There is profound truth in Dewey's statement that art is intensified experience. Almost anything, even if it is not particularly beautiful, when made an object of intensive contemplation, tends to produce a definitely aesthetic reaction and becomes significant and interesting. For instance, the aesthetic element in love and especially in parental affection (I mean the beautification of one's beloved and of one's own children) is largely based on the intensity of contemplation.

"In terms of time it is conditioned by duration of contemplation and by the degree of its continuity within a certain period of time. I knew a connoisseur in French painting who converted many haters of cubism into admirers by a simple device of imploring them, almost as a personal favor, to spend half an hour alone in his 'cubistic chapel' with many excellent canvasses by Picasso.

"In terms of space it means narrowing the field of contemplative perception so that it is experienced as a whole. A frame to a picture is almost a necessity for an observer who is not well-trained. Almost everybody has noticed that what one sees through a porthole of a steamer looks more 'artistic' than the same scenery seen from the deck. Our main concern, particularly with beginners, is to secure this minimum of continuity of contemplation. For this purpose our technique of attitudinal analysis which I described to you is very helpful. To secure the necessary special concentration we use several simple but rather effective devices. I think it would be easier for me to explain and for you to follow me, if you were actually to see them. Shall we now move into one of our contemplation studios?"

Special equipment needed for intuitive art education $Studio\ C$

Naturally everybody agreed, Miss Brandt gave instructions to somebody by telephone, and soon we all were entering Studio C through a door in a massive wall. The studio was a medium-sized room of quiet proportions, with walls upholstered with the same soft, silver-gray suedelike material that I had seen in the "cabins." The floor was covered with a soft, thick carpet also gray, but of a shade darker. There was a piano in one corner with a bench in front of it, but no chairs, tables, desks, or any other furniture. I soon discovered their equivalent, however. Along the walls of the room was set one continuous Turkish divan, very low, not higher than a foot, but very wide, with a soft back and many roll-like pillows. On the floor was an assortment of small, thin mattresses with round, square, or cylindrical pillows. There were no windows in the studio; it was lighted with the same velvety light that I had seen in the

Assembly Hall. It emanated unobtrusively from many hidden sources in the walls.

Miss Brandt invited us to take seats and make ourselves comfortable. Indeed, it was not a difficult task to make one's self comfortable on that kind of a sofa. It was soft, just right to make one feel completely at ease. Miss Brandt took a seat at the very edge of the left end of the divan.

"For presentation of visual material we use this arrangement," she said, pointing to the wall. She manipulated something near the floor just behind the end of the divan; a considerable part of the wall noiselessly slid into a recess in the wall and disclosed something like a screen with a rectangular opening in it.

"The plates that outline this opening are movable inward and outward," continued Miss Brandt. "In that way they can form an opening of any size to fit any rectangular picture we want to show. For oval or round pictures, of course, some additional framing is necessary. The lighting is arranged in such a way that it is directed from all sides on the picture only, not into the room, and as a result the only thing really visible is the picture. I will show you exactly how it works with a reproduction of a 'still life' by Cézanne."

She manipulated her switchboard and the sliding parts of the screen came together, closing the opening. After a pause of a few seconds she again pushed some buttons. The light in the studio gradually dimmed to almost complete darkness, while the sliding curtain opened. Gradually revealed by a slowly increasing illumination, in the opening appeared a very fine Cézanne, the subject being a group showing a big jar, some chinaware, and apples. In a few seconds the only thing we could see in the deep dusk of the darkened studio was that superb painting with its gorgeous colors. The effect was almost unreal, almost like a dream, a beautiful picture glowing out of the void of black velvet. It was almost humanly impossible not to look at it, not to be dominated by it.

"This is rather effective, is it not?" asked Miss Brandt. "For the presentation of sculpture we have a slightly different arrangement. I will show you a bust of Marcus Aurelius.

"While Mr. Porter, who is in charge of the mechanical side of it, gets things ready there" — she pointed to the screen — "I may as well tell you about certain special difficulties with presentations of sculpture. Putting aside the cost, the main problem is the preparation of really good reproductions. The finish of the surface is one of great difficulties. For instance, it took quite a time for our research department to make a composition that would be good for molding and at the same time give that soft, crystalline, almost living quality of surface and outline that only marble really possesses.

"Then comes the problem of size. An exact reproduction of a statue on a smaller scale, though rather complicated, is yet technically possible. But the intrinsic insuperable obstacle is that in sculpture the change in size often entirely changes the whole character of a work. Even the most faithful small reproductions of compositions like Michelangelo's Moses or Il Penseroso lose their power entirely and become insipid and sweetish. So our reproductions of sculpture are limited mainly to works of small or medium

size. For large compositions good moving pictures, such as those which you saw in today's assembly, are much more effective. With paintings we use slides made in colors by a special photographic process that reproduces the actual colors with remarkable precision. Now let us see the ancient royal philosopher."

Again, slowly, out of the vacuum of darkness materialized an excellent life-sized bust of the emperor with his sad eyes, noble features, and a firm hint of sarcasm in the corners of his lips. In the quiet but penetrating light against the pitch-black background the marble looked whiter than snow, and all details of the sculpture stood out with singular precision.

"Of course, in perceiving sculpture the point of view and the light and shadows are all important. So we have an arrangement for changing and adjusting them." Obeying the commands from the switchboard, the bust began to rotate slowly, showing first its three-quarter view, then the profile, and then the back. At the same time the light that before seemed to envelop the bust from all sides like air, now began to illuminate it from below, then from above, and from the sides, always from a different angle, transforming the expression of the patrician face and revealing again and again new details of the sculpture. Then the intensity of illumination began to fluctuate; the light grew softer and dimmer, until the bust looked almost like an ethereal apparition, and then again returned to its glaring brilliancy. The changes were so gradual and natural that sometimes it seemed that the marble head became animated in some miraculous fashion. It was as though different moods and thoughts came to agitate the face and then flowed away.

"To finish with the mechanical equipment of the studio, I will show you a sound picture" — Miss Brandt interrupted our silent contemplation. "It will be quite short. A dance interpretation of Chopin's D Minor Prelude by Anita Clair. I think she is especially good in interpreting Chopin."

Anita Clair was really most graceful and fascinating. In addition to the artistic side of the performance I could not help being especially interested in the mechanical part of it. The picture was projected from behind the screen, and the screen was set a few feet back in the wall. This gave a peculiar frame effect and suggestion, as though one were looking into another room through a door or a window. It conveyed the impression of the third dimension and considerably modified the usual flatness of the screen. Music coming definitely from the same direction made this feeling of depth even more pronounced.

"Now that you know how and with what effect the narrowing of the field of perception which I mentioned is achieved, I shall tell you more about other phases of our work," said Miss Brandt, closing the screen and relighting the studio by means of her magic contraption. "But one word more about the uses of the screen. This framing device can also be controlled from my switchboard; often even in the course of our conferences and discussions we frame out only certain parts of pictures. Sometimes it is one figure, often a face, and sometimes even eyes or lips only. It is almost unbelievable how certain details of great paintings are expressive if one concentrates on them in that way.

The elimination of disturbances

"Our second guiding principle is the elimination of anything that may interfere with contemplation. The studio is entirely soundproof. Even the noises of the projectors and other mechanisms behind the screen are silenced. Distraction to the eyes is reduced to a minimum by the simplicity of the room's furnishing and also by complete or partial darkness. One of the most important interferences comes usually from an uncomfortable position. I personally think that it is almost impossible to enjoy music really and deeply in a stiff chair with glaring lights attacking one's eyes. So we use this oriental arrangement, which certainly provides for a maximum comfort if one takes care to find a really comfortable position. Before we start appreciation work, we first urge the students to find the best, most restful position, which is frequently a very individual thing. If the program includes dancing or a recital we use only the divans. If it is a music and screen presentation, then all the floor with all its pillows and mattresses may be used also.

"Another quite serious source of disturbance is from the members of the group themselves, or usually from just one person who is out of tune with the performance. That is one thing that the instructor in charge eliminates at once, usually by dismissing the student at the first manifestation of any definite tendency to disturb the group. Complete silence is maintained during the whole performance, except in intermissions; when discussion is suggested by the instructor, it is usually after the second or third reproduction of the same number. As one of the most outstanding musicians of our time has very fortunately put it: 'Silence is the

canvas on which music is painted.' Not only music, but any aesthetic contemplation as well requires silence.

"Mob spirit and general restlessness of the whole group are also a possible danger. It usually appears only when too large a group is made up of unprepared students or when the presentation does not fit the group. We guard against it, as I have already mentioned, by beginning with small groups of three or four students. Then by consolidation and redistribution the size of the group is gradually increased up to seven or ten participants. Under very favorable conditions we sometimes go up to fifteen, but hardly ever beyond it except in joint conferences for special occasions. One of the main problems of instructors is to choose material for the presentation which is neither too obvious and easy nor too complicated or beyond group comprehension. The duration of the performance must also be carefully measured according to the span of interest of the group and according to its intuitional vitality.

Meditation as a prelude

"Receptiveness of mind is the third important condition; usually it is considerably presuggested by elimination of external disturbing influences. The next step is to eliminate disturbances and accidental happenings within the mind itself. Here a certain kind of precaution is often most helpful. Musicians who employ preludes, preambles and overtures understand it very well. As a prelude to contemplation we employ a period of silence.

"Silence as a vacuum, as an enforced restraint from conversation, is very disturbing, trying, and tiring. But we use silence only as a container, as a background. The period is given to rhythmic breathing and meditation. I cannot now go into a discussion of the physiological and psychological significance of rhythmic breathing. I shall mention only that it both intensifies metabolism and produces a pronounced balancing effect on the operation of mind and body generally. Meditation helps to eliminate disturbing thoughts and attitudes irrevelant to the moment. You will hear more about the possibilities and effects of training youth in meditation from the Center people. That is properly their province.

"From the practical point of view any systematic meditation must contain general elements repeatable, cumulative, and habit forming, and also individual flexible features adaptable to the particular needs of any given occasion. We use mainly oriental meditations, aphorisms, and stanzas with slight modifications. Their content is in part suggestively introspective, in part brilliantly symbolic; they are worded beautifully and wisely. Their immutable formal structure produces an accumulative effect; their poetical and symbolic formulation permits putting into them a great variety of subjective attitudes.

"To intensify its tuning-up, or if you prefer, 'conditioning' effect, special music has been composed for our most-used meditation. It is always played as a prelude to all our important contemplation work. You heard it this morning in the assembly. In addition to the prelude a short suggestive talk, very simple and sincere, is sometimes given by the instructor in charge.

"Usually all this technique, when properly applied, readily

secures the degree of receptivity needed for the state of mind favorable to aesthetic contemplation. When this is accomplished, the experience itself becomes self-supporting, especially because there is a unity of attitudes presented and each previous expression prepares a better atmosphere for the next.

"Our Research Institute is experimenting with conditioning the air of studios, increasing its oxygen content and charging it with different, mainly aromatic, ingredients. Preliminary reports are favorable, but they have not yet reached any final conclusions.

THE ANALYTIC AND CONSTRUCTIVE ELEMENTS IN ART EDUCATION

"After intuitional comprehension, our next concern is to help students in understanding the technical means of the different arts. As soon as they learn more about what art is, what it expresses and accomplishes, the next question is naturally how artistic accomplishments are achieved. Technique I take in its usual meaning: for instance, color schemes, perspective, balancing of design, contrast effects, distribution of light, and different media like water colors, oil, etc. in painting; melodic patterns, different forms of rhythm, harmony, instrumentation, forms in music; meter, stanzas, different descriptive devices in poetry.

"There is one feature of this kind of work that we emphasize especially. That is the connection between technical means and intuitive results produced or aimed at. For instance, we put before students for investigation problems such as the following: What technical devices, what combi-

nations of different technical elements in rhythm, harmony, and instrumentation, are employed in music to convey the attitude of quietness, peace, and happiness, or of tension, unrest, and fear, or of challenge, or of deep sorrow, and the like? Or vice versa, to what attitude of mind would the technique of impressionism or cubism fit best? Or again, what is the attitudinal tone of such a combination of technical devices as those which form the style of Goya, or Matisse, or Zuloaga?

"The third component of our art work is informational. It is a study of the social conditions, intellectual climate, and traditions of the period in which different treasures of art were created; it is also a study of the personalities of their creators together with the circumstances that lead to their creation, and finally of the genetic relationship between different events in the artistic life of humanity as a whole. In short, all the elements of a good, but not too academic, history of art.

"In conclusion briefly, partly as a summary, partly as an appendix, we touch upon the theory of art, the different attempts to explain the nature of art and of the beautiful.

"Altogether that makes the four main elements of our art work: intuitional — what objects of art have in store for us; technical — how objects of art are produced; historical — under what circumstances objects of art have been created; and theoretical — ideas concerning the essence of art. I list them in order of importance in the sense that none of them except the first would have much significance and meaning without acquaintance with the previous ones.

"It is also usually the order of presentation, though in individual cases it may be radically changed. For instance, in presenting a piece of music or a statue, it is very often quite necessary in order to secure the needed receptiveness to call attention to some technical peculiarities, or to tell first about circumstances either in the personal life of the artist or in the social trend of his time which influenced the creation of that particular piece. After all, really any arrangement is good provided that the whole work is based as far as possible on the foundation of the intuitional approach."

An artist, amateurs, and critics

At that moment Mrs. Franck interposed: "I have been listening to you with very great interest, indeed, Miss Brandt. Your experiment is most stimulating, but I wonder whether you are moving in the right direction. You put such accentuated emphasis on what you call intuitive approach, or contemplation, or sensitivity to art, which I think is what usually is called appreciation. I am personally a great believer in self-expression and the creative activities of children. We all would agree, I am sure, that the creative element should be introduced in school work everywhere, but when I was preparing a cycle of lectures on 'Creative Expression in School and Life' I interviewed many prominent artists, painters, musicians, and poets, to find their opinion on the subject; you would be surprised to know how many among them were quite definitely against appreciation work in schools.

"I remember almost word for word what one very talented artist, unquestionably prominent in his calling, said to me in

his temperamental way: 'All these appreciation courses and all interpretation work are just poppycock. Don't you know that 99 per cent of them are flat failures? If you want a boy to know something about music or about painting, there is only one way: Teach him the elements of the art. If it is painting, teach him how to use a pencil, a brush, or how to make a decent drawing. Don't be afraid of indecent ones either. Teach him the fundamentals of perspective and design. If it is music, give him sight singing, ear training, more ear training, and then some elements of form and harmony. And in any case make him work. Give him hard work and plenty of it.'

"This man, perhaps with some artistic overexpressiveness, really summed up the point of view of many others. I repeat, he was really very gifted, generally cultured, and a great enthusiast for his Art. What do you think about it, Miss Brandt?"

"What you said about your artist explains his point of view," answered Miss Brandt calmly and somewhat cryptically. "As far as his facts are concerned, he is correct. I would not endorse any particular percentage, but very many appreciation courses are failures; they could not be otherwise if they use 'mass-production' — mass teaching — and generally apply ci-approach and ci-technique to a cu-subject. Now I am sure you understand what I mean without my deciphering the terms and giving further explanation. Furthermore, there is a considerable difference between our intuitive contemplation and training in appreciation. In appreciation courses usually the main emphasis is merely on intellectualization about music, or painting, or what else it

happens to be — too much of discriminative analysis and dissection, which in art almost inevitably is a post-mortem.

"We here try to develop sincere amateurs in the literary sense of the word; in appreciation courses they often attempt to make every one into a critic, so that in the ideal each of the students could write a short review of a concert or a picture exhibition, something like what we read in respectable newspapers. Among all specialists perhaps none is so different from an amateur as an art critic. Take for instance the pitiful lot of a music critic. Every night, day after day, sometimes even in the afternoon as well, he is forced to listen to music and to write about it. Most of what he hears he despises and mildly hates, because it is inferior to the best interpretations he has heard or because it is too well known to him. Some of it he can stand, but the moments that he enjoys are very few indeed.

"Going back to your artist, I think that even in his general point of view he is right as an artist and as it is applied to an artist. If we were concerned with the training of artists, we probably would be much closer to his method; but we are primarily interested in the education of the nonspecialist—of the artist's public, of amateurs. For an artist, training in technique is the most important thing; in the best case, if he is talented, he has much to say and his main effort is to find out how to say it. In the worst case, if he has not much to say, the matter of technique is even more important; it is the only means for him to achieve anything. In the last case means become even a self-sufficient value. In fact, it happens very often not only in art, but almost in any other human activity. In financial matters, for instance, to a

banker or to a miser money is not an instrument for acquiring other values, but a value per se. Such individuals enjoy the accumulation and manipulation of it for the sake of the accumulation and manipulation."

"An excellent example of 'art for art's sake'" remarked Dr. Bressler somewhat sarcastically.

"In my opinion it is, quite to the contrary, a clear case of betraying art for technique's sake, overlooking values because of overconcentration on means leading to them," replied Miss Brandt. "That is not an isolated case either. In fact, at present all of our social structure suffers tremendously from overemphasis on ci-factors and neglect of cu-elements. For instance, our educators during the last decades have spent much more effort on answering 'hows' than considering 'whats' and 'whys.' Even some of our leading philosophies may be charged with demonstrating greater interest in the instrumental aspect of things than in the problem of the aims, purposes, and values to which those instruments could be put in use."

Contemplation and self-expression in art

"I am afraid your stress on contemplation, receptivity, and the passive aspect of art still bothers me," said Dr. Mook. "When one thinks of the development of music or painting, one inevitably confronts a succession of names of artists like Palestrina, Bach, and Beethoven, or Dürer, Raffaello, and Rembrandt, and an accumulation of pictures and musical scores. In other words one inevitably thinks in terms of creators, people who produced things, and of their creations. I have no doubt that the active factor, the crea-

tive impulse, the urge for self-expression is responsible for all that we call art. In education the active side of art is even more pronounced, since youth, as everybody knows, is generally dynamic, extremely active, and likes always to do or to make things. In addition children are not yet self-sufficiently self-conscious to keep from free self-expression. I would be inclined to stress this active aspect of art much more emphatically than its passive counterpart."

"The facts that you mentioned are very significant, but in my opinion they make a good argument for the priority of contemplation," answered Miss Brandt. "As I understand from your reintroduction of it, the problem is of a deep interest to you; I think I must answer your criticisms somewhat at length. It is true that the development of art is essentially the successive appearance of objects of art; but they are objects of art only as far as they deserve and stimulate their own contemplation. Only their capacity for being aesthetically contemplated makes them art and their producers artists.

"Furthermore, their very production is also considerably guided and determined by contemplation. Twenty-five per cent of what makes a good pianist is his ability to listen carefully to his own playing. Even before an object of art is externalized in some tangible medium, it is sometimes contemplated for years by its creator.

"Coming to the next point of your criticisms, I should like to stress that contemplation is not entirely passive either. In fact, it is obviously an activity, so strenuous that only a few people without special training can be engaged in it for any length of time. Receptivity does not keep its possessor idle. On the contrary, it keeps him constantly busy, often busier than others, exactly as a hostess and a household who offer a reception are much more busy and active than the guests who are received.

"Contemplation also is not an enemy of self-expression. To live through a Beethoven symphony, to understand it at last after long effort, or to get the message of a painting is a no less effective form of self-expression than performing a dozen exercises in harmony or solving a couple of problems in perspective.

"But besides the fact that art begins and ends with contemplation and cannot exist without it, there are some practical, and less abstract, considerations in favor of a thorough education in contemplation. The ratio between opportunities for producing objects of art and opportunities for contemplation of them is a case in point. Let us take, as an example, Kreisler playing in Carnegie Hall in New York City. Hundreds of people listen to him. If the concert happens to be broadcast, hundreds of thousands hear him. If what he plays is registered on victrola records, the music is open to millions and millions of people for years to come. In the whole crowd, perhaps nobody plays just like Kreisler. Very few play even somewhat like him. Only a relatively small number have talent, leisure, and patience enough to play the violin at all. Among those millions there are very, very few, if any, who, in addition, play the piano, or do some painting, modeling, or interpretive dancing.

"On the other hand, with the present progressive development of radios, victrolas, and reproducing pianos, and of the technique of color reproduction of pictures, movies, talkies, and the slowly but surely coming television, there is no reason why all of the millions of people or at least a very great majority of them could not enrich their lives with the contemplation and enjoyment of all those forms of art. If at present what is offered to the public is more often than not worthless trash, it is only because the public itself does not want anything better; and that is true because they have had no education in contemplation.

SOME SHORTCOMINGS OF CURRENT ART TEACHING The disappointing wilting of creativeness in children

"Another reason for paying proper attention to contemplation is the rather disappointing experience through which many progressive schools have passed in connection with the so-called creative activities of students. In primary and elementary grades almost all children are very creative: They paint pictures profusely; they dance rhythmic and other dances; they sing; they are eager to handle different kinds of instruments and take part in children's orchestras; if the teacher in charge is persistent enough, almost all of them write poetry. This continues more or less through the junior high school, but with less gusto and with more of strenuous efforts on the part of teachers; finally in the last grade of junior high school or in senior high school almost inevitably a collapse comes. Most of the students cease to be creative, drop their arts, and sometimes even begin almost to detest them. Among those few who survive through high school, almost all lose interest in artistic self-expression in college or soon after graduation; very few retain one or sometimes two arts as a serious study.

"Part of this wilting of the artistic interest can be explained by competition with other subjects in high school, by college requirements, by the general negative social and academic attitude toward art life; but this is only a partial explanation. If this were all, the situation could be easily improved. In my opinion the reasons for the failure are much more fundamental and intrinsic. Let us look more attentively at what actually happens to children in this process.

The sad story point by point

"To be specific, I will consider the case of creative painting by children. All very small children from two and a half up to five years of age, approximately, are extremely interested in any kind of manipulation and experimentation with things, words, instruments, signs, and certainly with brushes, pencils, and colors. Satisfaction comes mainly through perceptive development and increasing motor co-ordination-efficiency. Therefore, their interest in technique is present long before the need for artistic self-expression appears. Almost every child of that age likes to manipulate the piano, often obviously not so much for any musical effects as just from interest in the instrument. Most children love to start 'telling a story' when they have nothing to say; they look for an opportunity to manipulate words.

"The same thing takes place in painting; they enjoy using colors and paints long before they have any idea of what they are doing or what the picture is which they are painting. Soon, also before any artistic content appears, the narrative and referential elements appear in telling a story with a picture or in representing certain people or

things by drawing. If at this period a pattern or color combination really beautiful to adults is produced — and rather often it is produced — it is accomplished exactly in the same way as many indisputably most gorgeous sunset color combinations and most exquisite cloud sculptures are created — namely, by chance.

"Soon, sometimes very soon, comes into play the real artistic impulse for artistic self-expression. Children are eager to produce pictures that they may sincerely describe as something 'pretty,' 'beautiful,' 'gay,' 'nice,' 'interesting,' and the like; this inaugurates the golden Arcadian era into the child's artistic life. Its excellence is based on the balance between the intuitive — our term, contemplative — aspect of the child's mind and his growing technique and skill in manipulating the brush and paints. The genuine primitive ideas expressed in sincere primitive technique result in almost perfect pictorial primitives. At their best they are usually convincing, often beautiful, and nearly always interesting. This usually introduces the third driving force, social approval — the satisfaction of parents, encouragement of teachers, sanction and thrill of contests and exhibitions. The team of those three forces - interest in manipulation and experimentation, genuine artistic impulse, and social approval stimulates the creative work of children for quite a while.

"But the situation already has within itself the germs of self-destruction. First, the interest in manipulation outlives its own usefulness and gradually wanes. Interest in building a technique can be substituted, *provided* the artistic interest is vital and strong and only on this condition, since social approval also is obviously secondary and artificial.

By itself alone it is not permanently sufficient, except with an extremely vain and shallow child. Besides, even technically it depends on the artistic impulse: As soon as the quality of pictures does not advance, the social approval also recedes. What is 'marvelous' for a five- or seven-year-old child is not even 'interesting' if produced by a twelve- to thirteen-year-old adolescent. So again, as the real propelling force there remains the intensity of the artistic impulse, though in certain cases social approval and temporarily stimulated interest in procedure as a procedure may for a time do wonders.

The magicians of "Creative Art"

"A good illustration of this is the existence of a peculiar variety of specialists in 'Creative Art'—both words inevitably capitalized. It is enough for them to appear in a school, and in a few weeks, or even days, children become 'creative' en masse and loads and loads of decorative sheets are produced. These may be used to beautify walls, studios, and halls. Everybody is happy. The principal is happy and proud of his ability to pick the proper teacher. The teacher is happy and proud of his success. Parents are happy and proud of the achievements of their children. The children are happy and, unfortunately, also proud of their pictures.

"All goes well until the critical age of somewhere between eleven and thirteen is reached, when students, again en masse, just refuse to 'enjoy creative work,' sometimes gradually, sometimes suddenly, without any warning. What is the reason? The reason is that already for some time they had ceased to do any really artistic work. They were pushed up by their own inertia, by the enthusiasm and skill of

teachers, and by social prestige; but the real and only motive power, the artistic impulse, had been dying for a long time. Why? Because they were not given the proper opportunity for growth in contemplation.

"The artistic impulse, like anything else in mental life, does not spring up as a *deus ex machina* out of a mental vacuum; it may germinate and grow only in a proper mental atmosphere. An act of artistic creation is only an outward crystallization of elements and processes that ferment, grow, and modulate in one's mind continuously and gradually. These processes must be carefully nursed and provided with everything needed for growth.

"To transpose the witty Baconian simile, artists are not like ants who only collect and use, nor like spiders who make cobwebs out of their own substance, but like bees who gather their material from the flowers of the garden and field and transform and digest it by a power of their own. In order to produce their honey — art — artists have both to collect material and to digest it. With the exception of the geniuses who appear one in a million, nobody can produce any significant music without having heard music any more than one can speak Chinese without ever having been exposed to it. No artist can create Art without having been first introduced, exposed to it.

"Nor is this enough. One must be able to profit from the exposure. He must be sensitive, receptive to it; in other words, he must know how to contemplate it. This is another reason for again and again convincing us that education in aesthetic contemplation is the foundation of any art education.

The "active" art

"In conclusion, please note — otherwise you would misunderstand us entirely — that our position is by no means negative towards what you call active self-expression. It is positive in that respect, but it is also definitely positive towards the intuitive and contemplative counterpart of art life. In fact, our students have a large number of selfexpression activities. All are required to take artistic speech, dancing, group singing, and one of the following: piano, dramatics, and painting. The last requirement holds only if a student has not already taken something else like modeling, violin, or etching. All this work is done in close co-operation with the Center, practically under its special supervision.

"Now that you know our general approach, I shall only mention the separate arts and tell a few points of interest about each of them.

DIFFERENT BRANCHES OF ART

Poetry

"As you already know, our English is divided into communicative or prosaic, and expressive or poetic, branches. The first is taken up in the *ci*-division; here we concentrate only on *literature* with its three subdivisions: lyrical poetry, fiction, and drama. In each subdivision material is organized in three different ways: Some of it is centered around a certain epoch, some around the personality of an author, and some around a certain attitude. The second type of organization is closely correlated with some phases of the Personality Division work. They will tell you more about

it. The interpretation of attitudes extends into almost all the other units, like love, or family, or enjoying nature. The same correlation and extension is practiced in all other arts: music, painting, and so on. In that way a considerable amount of content of other units is actually art content, though, of course, a great deal of other material is added to it, especially material of an informational kind.

The spoken word

"In all our treatment of language as a medium of art we put especial emphasis on its audible side, its sound significance. For instance, we require as much as possible, not reading of poetry, but listening to and reciting it. Our division is well equipped with small soundproof studios furnished with victrolas and talkies, so that students can hear poetry recited excellently by the best artists. Our collection of poetry records is already very extensive; we enlarge it every year. A great amount of drama is also presented through the 'talkies.' We even have a considerable number of records of short stories and parts of novels read by artists also. With the present long-time records it is technically very simple and it works in a very important direction: making literature not printed but spoken words, showing the beauty of well-delivered artistic human speech, and building a habit of looking at one's self as a 'speaking being' with a desire to develop and improve a beautiful, artistic spoken language. The spoken word, our everyday conversation, is after all the most universal, common, and inevitable means of sharing experiences and self-expression. Therefore, the slightest change in its standards is multiplied

a thousandfold by the extensiveness of its application. As I have already mentioned, artistic recitation is a required study for everybody; the writing of all kinds of literary compositions in meter or without meter forms a considerable part of the literature-unit work.

Group singing

"Music is presented generally in the same way as literature in co-operation with the Personality Division and with extension into other units of cu-division. I think I must tell you a little more about our group singing which, by the way, is again an activity required of all students with very few exceptions. It is not by any means what is sometimes called community singing. We try to keep our singing as far as possible from this kind of pastime. Any attempt to make a large crowd of untrained people, mutually not well acquainted, reproduce simultaneously a certain melodic pattern is bound either to fail entirely, or if persisted in, to remain only a sound-producing affair devoid of really musical elements.

"Usually it can be carried on only because of specially qualified leaders. Some of them, the 'good-fellow' variety, use the technique of 'pepping up' the crowd by all kinds of supposedly funny jokes, 'wise cracks,' and tricks, such as clapping the hands or imitating animals, the general idea being to make people happy, which to the leaders is synonymous with being noisy. Members of another school, the high-brow variety, on the contrary, try to hypnotize the singers into a kind of extreme musical enthusiasm, almost a frenzy, by demonstrating all the signs of tremendous emo-

tional tension and creative inspiration, such as waving their arms wildly, stretching up on their very tiptoes, and rolling their eyes almost out of their orbits.

"Often, as another alternative, a very systematic and quite technical training in sight singing, vocalizing, rhythm, and other chapters of singing grammar is introduced. We try to evade both extreme procedures and at the same time to combine their good elements. First, from the point of view of organization, to build a real team spirit, we begin as usual with small groups. Second, introducing a song, we try to make clear its intuitive significance, the attitude it represents, the part it has played in the actual life of people who sing it, if it is a folk song, or the part it played in the life of the person who composed it, or in general what part it may play in the life of different people who sing it with real meaning. For instance, introducing one of Foster's songs, let us say 'Old Black Joe,' we should first give a vivid picture of plantation life and its general spirit and situation so as to lead to the mood or attitude of the song. Only afterwards, when children more or less grasp the intuitive meaning of the song and are attuned to it, would we try to sing it in the same spirit as the friends of old Joe would sing it.

"If it happens to be a Spanish song, we first tell a little about the particular features of Spanish character and Spanish life connected with the song, or we employ films and sound pictures showing real Spanish people singing it in their natural setting.

"When the interest in songs and the respect for their significance are established within a small group, we introduce the necessary technical experience as a definite means for the better interpretation of songs; later we gradually consolidate small groups into larger and larger ones so that sincere and genuine respect for the artistic value of the whole performance may never be lost or lessened.

"Students who choose the piano or any other instrument as their special study are treated in the same spirit, but increasingly more as specialists. We use such subjects as well as special painting and dramatics to show students how people work who make a certain art a life calling. Certainly the degree of specialization is always proportional to their real talent, but almost any one of the students gets at least some of the discipline of an artist.

"I will not go into the details of painting and modeling work. Instruction here also includes all shades from the general amateur's work up to something approaching the specialist's training, always in proportion to a student's ability and according to the general plan of his curriculum as arranged by the Center.

Maturing artistic intentions

"Here perhaps it is worth while to mention one point which our instructors constantly have in mind. That is to help students to build the habit of giving sufficient time and opportunity for conceiving and maturing their artistic intentions and of not being satisfied with just trying to do something hastily. In other words, we help them not to be dragged in the direction of least resistance by mere manipulation with their material, but on the contrary to be able to control and develop their technique as it is needed for their artistic self-expression.

"It is by no means a simple procedure. First of all, it should not be attempted before the first shyness and selfconsciousness in self-expression is overcome and some degree of technical facility acquired. Besides, artistic conception often, if not always, is largely a subconscious, or more exactly extraconscious, process; its nursing must be extremely carefully arranged in order not to impair creative effort by bringing it prematurely into the realm of conscious planning and rationalization. As a practical device in this connection we have found it quite helpful to build in our studios frosted glass partitions, so that the students may have some degree of privacy and quiet in their work without at the same time being entirely isolated from the other members of the group and from the instructor. This combines the stimulating atmosphere of group work with the advantages of individual concentration and of safety from incidental interference.

"Concerning dancing, I should like to say a few words as to why we make it obligatory on all students together with speech training and group singing. All three activities do not require for their realization anything but the natural functions of the organism — motion of the body, speech, and spontaneous use of vocal cords, the latter as a primitive kind of singing being an almost universal habit with all humans. That means that their exercise directly makes the organism itself more artistic, more refined, even when it is not engaged in any artistic pursuits. The proper kind of dancing inevitably improves the posture and makes the figure, the gait, and almost every activity of the body more graceful.

"Speech training makes every verbal expression more significant; a person who has acquired a facility for singing

always carries with him a marvelous means for vocal self-expression, the urge for which is so widespread and which most of us satisfy by a half-conscious, primitive humming or whistling when working or walking.

"This simplicity of technical equipment makes the three arts the most common forms of artistic self-expression and a universal means of sharing in aesthetic contemplation.

Dancing

"Among them the dance is always closely connected with courting and is generally an important factor in love life. Perhaps, in addition to this, it possesses a most remarkable expressiveness. I cannot think of a better way to present the general pattern of mind of any nation at a given historical moment than through the popular dances of the period. Especially when they are reinforced by folk songs or generally popular 'hits' of the time. No other artistic or intellectual symbols can do so with equal eloquence, laconicism, and a minimum of specialist skill. For instance, within the span of our own experience the different stages of evolution from the Victorian mentality through the prewar, wartime, and postwar psychical states up to our present mental make-up can hardly be better outlined and accentuated than by depicting a succession of dances and songs which everybody danced and sang. From waltzes and mazurkas, through cakewalks, fox trots, Charleston, and Black Bottom, to the present jazz-waltz, they tell the whole story convincingly and concisely. Put English, Spanish, and Russian folk dances side by side and at once they will reveal, in a most striking way, fundamental differences in the national characters.

"This expressiveness, universality, and immediateness of dancing we estimate very highly; that is the reason why it is a required activity.

Dramatics

"All that I have said about speech training and dancing applies to dramatics, though, in addition, dramatics is somewhat more artificial. This involves more of the makebelieve element, to a greater degree requires special talent, and for desirable results almost depends on an audience and a relatively large one. Because of that, dramatics is offered as one of the elective activities, though we recommend it to all who are interested.

"There is one technical device that we use extensively, following the practice of the Moscow Art Theatre; we find it very helpful. When a play is chosen, the actors begin with study, discussion, and meditation on the characters of the dramatis persona. Then they try to visualize and improvise the behavior of the characters in different situations not introduced in the play. Only when the actors have their characters sufficiently 'lived into them,' do they begin to study and rehearse the play itself. From this angle you can see that dramatics, as essentially impersonation, offers an excellent medium for studying personalities, while other arts such as music, dancing, painting, and lyrical poetry are more concerned either with single moods, feelings, and attitudes or with manifestations of what is usually, though rather misleadingly, called the collective group mind. That makes dramatics in a very broad sense somewhat like the art par excellence in our Personality Division. We

make quite an extensive use of it there; all students in one way or another are introduced to it.

"Finally I will only mention architecture. That does not mean that we omit it, but the work is almost exclusively a study of what has actually been built. Among students there always are quite a few who are fascinated with architecture; some of them even make, as projects, drawings or moldings of different buildings of their own design.

"That finishes our arts; I should say just in time," concluded Miss Brandt, looking at her watch. "On the other hand, I do not regret that my talk concerning this unit took so much time. Since now you know our attitude toward art and the use we have made of it, you can easily reconstruct what we are doing in other units without much further explanation. Now I shall go rather briefly through the other units to make clearer what we mean by their titles and why we have selected them as special topics. Before I go on perhaps you have some questions?"

Nobody seemed to be ready with any questions. Miss Brandt settled herself more comfortably in her corner of the divan, looked at the typewritten list of units, and began:

SOCIAL ENJOYMENTS

Games and social gatherings

"The next two units, 'games and sports' and 'festivals and social gatherings' may be conveniently discussed together. They are both rather short; their intuitional meaning is open to almost everybody; hardly any one needs to be especially trained to understand why people like games and festivals.

That is the reason why these two units can be introduced very early, usually during the first year.

"We believe that they should be included in any good high school curriculum mainly for the two reasons: First, games, sports, and social gatherings play an extremely important part in the life of people as actually lived by them from day to day, though it may seem quite otherwise in the life of any nation as registered and related by specialists, by historians.

"One hears rather often today the statement that the only things in which an average American is seriously interested, except maybe the accumulation of wealth, are football, baseball, and golf. Taken as it stands at 100 per cent of its face value, the saying is mainly a smart, highbrow witticism. However, if anyone should undertake to picture for himself life in this country and entirely omit football, baseball, golf, boxing, wrestling, tennis, bridge, and short-lived fads such as mah-jongg, crossword puzzles, jigsaw puzzles, and the like, his picture would be worse than one-sided. If in addition he should remain entirely ignorant of clubs, fairs, bazaars, movies, shows, summer resorts, camps, amusement parks like Coney Island, and the typical dancing party, dinner, or banquet, it would be fair to say that he had overlooked the greater part of what, beside the struggle for existence, constitutes the actual life of the populace. This has been true about other nations and other times. Yet usually this side of life is either entirely omitted in our histories or is treated in such a verbal, formal, and abbreviated way that its actual meaning is almost entirely lost."

Knapp, who was sitting by me, chuckled and whispered: "Yes, it is a good point. If future textbooks are of the same type as the present, then football, the Army-Navy or Notre Dame-Yale games, would be described something like 'gatherings of thousands of individuals of both sexes who desired to find out from personal observation which one of two groups of young men could bring a spheroidal leather ball, 20" to 30" in circumference, closer to one end of a field 360 x 160 feet, while the other group of boys tried their best to oppose the first team and to force the ball closer to the other end of the field. Quite a few players were killed or severely injured every season, but this did not seem to detract from public enthusiasm towards the pastime. Together with the preparation for the games and other activities connected with the games, an enormous amount of money, effort, and time was consumed.""

The ties of the common good time

"The other reason for studying these topics is that few things separate people so much as the lack of understanding of other people's ways of enjoyment," continued Miss Brandt. "We can tolerate differences in religion, in political ideas and ideals, and in philosophies of life, but people who do not partake of the same enjoyments as those in which we are interested are outside the pale of our friendly and human relationships. Unless we sympathetically understand and appreciate another nation's equivalents to our games, festivals, and other 'good times' we are likely definitely and sincerely to consider that nation inferior to us. A conceptual and formal knowledge would not help here; on

the contrary, alone, it usually only imitates and it depicts the unfamiliar entertainments as silly, stupid, and inane.

"But if we realized the real intuitive meaning of a bull fight to a Spaniard, of the spirit of a midsummer-night festival in Sweden, of the atmosphere of a dance in Schubert's time, or of a philosophical picnic of German romanticists of the last century, and so on, we should be much closer and friendlier to all branches of the common tree of humanity.

"Besides, an acquaintance with the customs of other peoples and times brings in the possibility of viewing our own entertainments and pastimes much more critically and constructively. Against this various picturesque and suggestive background we hope our students will not take as the peak of perfection in human intercourse such modern phenomena as the handshake calisthenics of a big reception or the conglomeration of innumerable introductions, meaningless greetings, and pointless chatter that together make up a successful 'afternoon tea.' Perhaps the standardized monotony and unnecessary dullness of other kinds of parties (unless they are generously vivified by artificial stimulants) will be felt more readily also. Our hope is that when they become adults, our boys and girls, at least some of them, will refuse to endure such things and will try to arrange something better.

"On the practical side of this unit, every year the students try different kinds of games, some old ones, some of their own invention or more exactly of their own modification. Like productions on Broadway, some of the innovations turn out to be flat failures; some flourish for a while; some become almost permanent features; as, for instance, Russian gorodki. "Atmosphere" parties

"Twice a month we have what the students have christened 'atmosphere' parties. This year, for instance, we have had a Chinese evening, a Vienna ball, an artists' cabaret, a carnival, an empire dinner party, a Socratic banquet, a Pilgrim Fathers' festival, a ball in a Southern mansion of the period 1855. For each evening we try to arrange decorations of the room, music, food, and refreshments - quite essential! — and entertainment, all to fit the occasion. But all this we consider only instrumental to creating the needed 'atmosphere' and mood, which is the main objective. Each evening's committee concentrates on it and everybody is requested to co-operate. The keynote attitude or motto is announced beforehand. Only the members of the committee in charge are usually dressed somewhat elaborately. All others come in one of the robes used in our assemblies; they receive at the door a few simple things, such as a hat or a belt, a flower, or some decoration that will give just a hint or be a symbol of the couleur locale. What everybody is expected to bring with him is the spirit and attitude and manners contributing to the announced 'atmosphere' of the evening. It is somewhat like a fancy dress party; only one must be dressed in proper attire mentally, not sartorially. You would be surprised at the marvelous results we often have. To be sure, only people who are sympathetic with the atmosphere and who are willing to fall in with it are expected to come. No burlesques or stunts or caricaturing are allowed at all. People who do not like the tone of the evening just keep away and do not interfere with those who do like it.

"Trying to be as true as possible to national or local customs and environment, we usually ask for the co-operation of different cultural organizations, such as college international clubs, national centers or organizations, such as La Maison Française or Casa Italiana. Almost always we either receive all the necessary advice or even obtain the assistance of competent and amiable people who are kind enough to come here and help. In turn most of them really enjoy working with our committees and in helping us to understand better their native customs and traditions.

Traveling to learn and learning to travel

"'Adventure and travel' in a sense belongs to the same group as do the last two units. The idea of the unit is obvious. The humdrum dullness of our industrialized civilization, as well as its many perversions and excesses, is due, to a large extent, to the fact that the natural craving for adventure is given almost no normal channels of release in our standardized and busy existence. The scornful attitude of a suspicious, frozen respectability blocks all wholesome outlets. What is left is either the excitement of gambling on the stock exchange, in business, in cards, or on roulette tables, or pacifying the unrest of such forced inactivity by narcotics, or turning to the 'romance' of gangdom. The increasing popularity of detective stories is evidence that the wish for adventure is strong but mercilessly repressed. What we are trying to do is to show to our students what part the spirit of adventure, in a broad sense, has played in the past, what its value is, and what are the different kinds and possibilities of its expression at present. In

short, we teach how to enjoy adventure and how to grow better through it without becoming a confirmed adventurer.

"'One who travels far knows much' — the saying is as true now as ever, though maybe in a different sense. Never before has humanity had better opportunities or better mechanics for travel; never before has so large a proportion of the population participated in moving from one place to another; and unfortunately probably never before has travel been so uninstructive and uninspiring. The glorious spirit of Wanderlust has been superseded by an elemental 'urge' for migration — almost inane in its simplicity, mainly seasonable, from continent to continent, from one resort to another resort, from one hotel to another. The fine art of traveling has degenerated into a half sentimentalized, half mechanized, and wholly superficial sport of touring.

"Another clever saying depicts very well the main function of the unit: 'People travel to learn; most of them before they start should learn to travel.'"

"Well, if today she is so strong on sayings, I shall contribute one more on the subject: 'Travel makes a wise man better, but a fool worse,' a consideration not light-heartedly to be dismissed when listening to traveling lecturers," came again in a whisper from Knapp.

"With all our usual means, literature, other arts, movies, and the like, we try to help our students to become interested in travel, to learn what it means to people who know how to travel, what it can give to them, and how it can be made really valuable.

"Certainly here probably more than in any other case actual experience is of extreme importance and actual travel

forms a considerable part of our school life. In addition to several short excursions during the year — mainly in connection with ci- and cu- divisions — we take long trips every summer. At present there are three different types of trips. One — and the students usually begin with it — is an American trip, either West or South. The second trip is to Europe and the last to Asia — Japan, China, and India.

"Our travelers escape hotels almost entirely and reduce standardized sightseeing to a minimum. Traveling in small groups, they are received and entertained by the families of friends of our school, partly on a basis of exchange: Families of our students and our other American friends in return entertain students from other countries when they come here. Partly, they are welcomed as guests of special interest, who bring a first-hand genuine representation of the ideals of our school and of this country generally. Our students and instructors who accompany them, before starting, prepare themselves for lectures, talks, and discussions concerning life in the United States and in our school; usually these talks and conferences are quite a success. This introduces our boys and girls in a most natural way into the real, the genuine, life of the country which they visit; at the same time it helps considerably to arrange for the financial side of the project.

CULTIVATION OF SOCIAL RELATIONSHIPS

Sym-pathy

"The next four units, helping others, family, love, and companionship and friendship, form a distinct group of values in which the interests, welfare, and happiness of others play a more prominent part than in the previous group. The general attitude is somewhat warmer; perhaps it is fair to say *deeper*. The center of emphasis here is more the relationships among people than the relations between an individual and his activities. Comprehension of these values requires perhaps a greater maturity of mind and a more prolonged concentration on them. Therefore they are presented later than the previous group and distributed through a longer period of time.

"In the helping others unit we are concerned not so much with what happens to the person who is helped as with the person who helps. Why do people help others? Why do they often sacrifice even their most precious possessions, such as their own life and the lives of their loved ones, to help others? What really is the satisfaction they are guided by? Inevitably it leads to the two attitudes: to good will, or more definitely to one's love for one's neighbors, and to sympathy toward other peeople. To be sure, we do not take sympathy in the present colloquial sense of a certain wishy-washy and pale-pink sentiment, as when one may say 'communist sympathizers' or 'she expressed her sympathy by sending flowers.' We are interested in sympathy in its original literal meaning synpathos, 'compassion,' an ability to feel what others feel and as they are feeling. Often when offering some advice, usually unsolicited, people like to say 'if I were you'; but how many of us have this rare gift of understanding how it would feel 'if I were you.' To develop in our students this ability to feel as others feel when they are happy or unhappy, sad or gay, wild or subdued, and in this way to reduce the fundamental isolation separating all of us

and to build an intuitive understanding of the bliss, joy, peace, and indescribable satisfaction that helping others brings with it — that is the most important purpose of the unit. For this aim we use the same methods I have already referred to several times: fiction, poetry, music, especially songs, drama, the dance, the screen, discussion, study, lectures. All are employed when needed.

Different kinds of "others"

"In presentation the material of the unit is divided into three parts: help and sacrifice for (a) those with whom already close personal relations have been established, such as friends, relatives, the beloved; (b) those with whom some kind of personal relationship is established through the help and sacrifice; and (c) those with whom no personal relationship is established at all, that is, sacrifice for humanity, or cause, or duty. The first group naturally leads to and is closely correlated with 'family,' 'love,' and 'friendship' units though it does not exhaust them. Obviously both fiction and history supply a tremendous amount of material for this group. In the second group we have people like Father Damien, mediaeval monks, and modern social workers of a good type. The third group includes champions of great movements and leaders of nations such as Lincoln, Mazzini, and Charlemagne; political avengers like Harmodeus, Aristogeton, and Charlotte Corday; political exiles and prisoners; people like those who volunteered to be infected with yellow fever germs; soldiers who died fulfilling their duty; radio operators working to the last moments on sinking ships, and captains who refuse to leave them at all; people like the unknown hero who jumped into the ocean from an overloaded lifeboat of the *Titanic*. It is of course impossible to enumerate all types of action that fall within the groups which we consider very important. To be sure, we are always careful enough to emphasize that the illustrations are valid only to the extent to which the people referred to acted from the motives of wanting to help, not from a desire for power, influence, riches, or fame. It is certainly impossible to calculate the relative value of all motives involved, but we believe that in our illustrations the help motive is always present.

"The practical side of the unit is mainly individual and personal; therefore, it is taken care of by the Center. But we have several group enterprises helpful to certain movements and causes, philanthropical, ethical, and social, that are part of the work. To be sure, the problem of the social organization of our school community and the motivation of discipline is also closely connected with this unit.

"The next three units, 'family,' 'love' and 'friendship,' are probably the most important ones in all our division. They deal with an exceedingly precious and universal element of life, with human relations and with the best part of them too: the continuous, organic, and growing relations between personalities.

The neglected family

"I think if the proverbial visitor from Mars should arrive to survey our educational institutions, among many other puzzles the present position of such topics as the *family* would be one of the least understandable. We are all born

into and grow up in families. We spend our lives among other families; in many cases we originate a new family of our own. Obviously each of us is a more or less active factor in the welfare and development of all those families. Yet youth passes through all its schooling without being confronted in any systematic, educative, and serious ways with the problems of the family. A girl may be required to learn about the relationship between nitric oxide and nitrogen peroxide or between anthropoda and crustacea, to know what an ovipository is, and to study in detail what factors and conditions constitute and favor photosynthesis; but never in all her school career would she have the opportunity in any organized way to consider and think over: What is the family? What are the different possible relations among the members of a family and what are the factors and conditions favoring a proper development of family life?

"It is true that at present the family as an institution is sick, bitterly criticized, perplexed, and often looked upon as a black sheep in the congregation of social institutions; sometimes it is pictured even as a dying black sheep. But even if the family crisis were as acute as that, it would only be more imperative to know more about it and to become more careful in evaluating everything connected with it. Just because of all this, it would be unfair to let a student generalize concerning the possibilities of relations existing in a family on the basis of a few incidental situations affected by the present crisis.

"These considerations determine the outline of the unit. We try to make students realize the beauty and diversity of possible relationships between mother and child, father and children, mother and father; among children themselves; and the possible differences in the 'atmosphere' and 'patterns of life' of a family as a whole. Later we study the problems that are likely to arise within those relationships; we try to find out what are the possible outcomes of different conflicts, and what are the factors influencing the development of the conflicts. All that is certainly not undertaken in such abstract terms as I am using now, but rather through an interpretation of the concrete projections of life in our best fiction and drama and always with an emphasis on the intuitive value of each situation.

"The treatment of *love* in our education would appear to the visitor from Mars perhaps even more paradoxical than does the treatment of family.

"Love is even more universal than is the family, since most people, even though they do not marry, pass through a love experience of one kind or another. Almost all modern psychologists agree that the sex factor is one of the most important in determining the pattern of mental and physical make-up. As we all know well, love may bless one with the highest kind of happiness or curse him with most cruel tragedies and tortures. Yet hardly any guidance or education in love or even opportunity to think of it in any systematic way has ever been provided for our youth either in schools or outside of them."

"Don't you think that sex education lately has been making very fair progress in many families and private schools? I certainly would not say that very much has been accomplished yet. We are still quite Victorian in that respect; but has not a very promising beginning been launched in the right direction?" asked Mrs. Franck.

The lopsided sex education.

"Oh, yes, certainly; lately we have witnessed a very sprightly movement in so-called sex education. But it is not exactly what I have in mind. It is true that instead of the Victorian sex education, that is, complete omission of the topic on the part of responsible people around a child, adolescence is now offered many talks and books quite articulate and unambiguous on the topic of sex. But most, if not all, of them are extremely one-sided. What they actually do is to familiarize boys and girls with the physiology, hygiene, and general biological significance of the sex act and with the anatomy pertaining to it. In more scientific terminology and with more decorum, it is essentially but the same old, simplified, up-to-the-point explanation of the 'facts of life' that farmers used to give their sons when they were reaching the dangerously active sex age.

"No doubt the information conveyed is in a sense quite valuable; but unfortunately in this form it tends to identify the whole content of sex and love life with the sex act—even more narrowly, with the behavioristic aspects of it. In fact, in terms of youths' direct perceptual experience it almost inevitably tends to identify sex life, as a whole, with the mechanics of the sex act as observed in animals on street corners or in a back yard.

"Methodologically and objectively the procedure is as fair and helpful an introduction into sex and love life as would be an attempt to explain what it means to win a war by giving a thorough description of the signing of a peace treaty, or to give an idea of somebody's ways of making a living by picturing in detail how he receives his pay envelope.

"Psychologically and subjectively the implications of the one-sided approach to sex life are much more important and serious. In our love unit we try to counterbalance the one-sidedness and put the emphasis on the usually omitted aspects of sex and love life."

Sex and love

"I am afraid you are too hard on the pioneers of sex education," interposed Mrs. Franck again with one of her best smiles. "If not in all, then certainly in most books on the subject which I have read — and I have read many of them — they always mention what may be called the spiritual side of sex and also the troubles and maladjustments that an unsound sex life may cause. That is another point that I would like to hear more about from you. You constantly speak of love life and sex life as though they were counterdistinct. Is it not true that modern psychology is inclined to consider these terms more or less interchangeable?"

"We shall not now start a controversy concerning the definition, meaning, and significance of sex and love. We would never finish," answered Miss Brandt. "I would not deny that they could be used interchangeably if agreed upon; but then we have to use some modifying expressions to distinguish between different kinds of love and different manifestations of sex. So for the sake of brevity and simplicity I prefer to use both terms with the differentiation indicated

by their common usage which does exist. For instance, the expressions sex act and act of love stand for quite different ideas, do they not? In that sense you probably would also agree with me that there have been many genuine and real loves where for one reason or another the sex act was not involved; and on the other hand in any large city, every day, hundreds of sex acts are performed that do not involve much of love in the above sense. That is the reason why I consider it helpful to distinguish between love and sex.

"What you said about sex-education books, I think, is not only quite correct but very exact, too. Most of them, perhaps all of them indeed, do mention in a few sentences or even sometimes in a few paragraphs or pages the spiritual side of sex. Usually it is done in a rather abstract and sententious style, quite different from the rest of the presentation. That only substantiates my charge as to the one-sidedness, if not in intent, then surely in actual consequence.

"Just take the same situation in a different setting. Imagine that somebody should write a book on the eating habits and tastes of Goethe, describing how many meals a day he used to have, what he liked for breakfast and what for dinner, what his favorite dish was in his youth and in his old age, what agreed with him and what did not, what kind of digestive troubles he suffered and what kind he escaped, and so on. Then on the last page the author mentions that, of course, Goethe was one of the greatest poets and philosophers. Which aspect of Goethe's personality do you think would be better fixed in the mind of a person who happened to read only this book about Goethe, Goethe the consumer

of different kinds of food and drinks or Goethe the great poet and philosopher? Obviously, the first.

"So in terms of this analogy, without denying that Goethe drank and ate (far from it!), even being fully aware that he could not exist and therefore be Goethe without food and drink, hoping furthermore that he enjoyed all of his meals with a most wholesome gusto, we are nevertheless trying to put more emphasis on the fact that he was a poet and philosopher after all. To us, beyond any doubt, there is a fundamental difference between the subject matter of the sexeducation booklets and the joys and sufferings of people in love, beginning with Homer's Penelope and Vergil's Dido up to Tolstoy's or Sinclair Lewis's heroes and heroines and, at that, to most of us, I hope. This personal, intuitive, and lyrical love aspect of sex life is what we are trying to present and emphasize in our love unit.

"How? Just as in the other units of our division, by means of art, by introducing the students to the intuitive content of the field, and through intellectual discussions and analysis which familiarize the students with the problems.

Varieties of love experiences

"Looking for a more explicit and analytic title for the unit, with apologies to William James, I could call it 'Varieties of Love Experiences.' We contemplate and study how different, in spite of many common elements, love can be in different epochs and different countries, in different strata of society, on different levels of culture, with different temperaments and different personalities, and for different ages. Always we try to be very cautious in generalizing, except in

one very fundamental respect; namely, that just as there is no one ideal piece of music which all musicians should play, repeat, or imitate, there is no one standard or ideal type of love suitable to all individuals and to all age groups.

"This certainly does not mean that all manifestations of love are equally valuable and excellent. We can, and in a sense must, compare and evaluate different love patterns just as we judge different musical creations and realize that some of them are much more excellent, significant, and beautiful than others. In fact, we consider the orientation among different patterns of love and the evaluation of them the most important part of the whole work. The development of this habit and skill—in other words, the development of good taste concerning the love aspect of life—is the main objective of the whole work.

"I should like to tell you more about it because it is almost entirely pioneer work that we are doing, but I must not forget other units; so I shall mention only a few topics that almost invariably come up in discussion: the effect of different types of love on the general pattern of life of the lovers and vice versa; the tremendous power of love as a factor in mental life; the value of understanding the feelings of a beloved one and of respect for them; responsibility for one's own and for the beloved one's future in love; the problem of many loves in one's life; the relationship between love and family life; and so on, and so on.

Friendship

"Friendship! So much has been said and written on the value of friendship, from Aristotle to Thoreau, that it almost

defeats its own purpose. Like Aristides, friendship is sometimes ostracized because of its excellent reputation. To us, with our fundamental emphasis on personality, friendship as a deep organic and creative relationship between personalities is obviously one of the greatest values of life. So I will take it for granted and only mention a few considerations concerning the importance of education in friendship. In the triad - family, love, friendship - from the point of view of education the last member is in several respects the highest and most promising. In the first place, potentially it is universal. The initial and final parts of the span of human life, when interest in love is not so active, are quite open to the delights and benefits of friendship. Both early adolescence and old age can enjoy it. Furthermore, though not so brilliant and magnificent as love, friendship is more capable of accumulation and growth and refinement. The curve of love, after a rather swift ascent to its heights, as a rule declines either rapidly or gradually and either dies or slides onto a somewhat mild and tepid plateau. On the other hand, a normal friendship, developing without catastrophes, has a tendency to go up almost indefinitely. When we say 'his old friendship' we usually speak eulogistically and mean a friendship that has been existing and active for a long time. 'His old love' more often than not sounds explanatory and means a love that had only existed long ago.

"Furthermore, several simultaneous friendships usually reinforce and harmonize one another; simultaneous loves in most cases tend to conflict and destroy one another. Friendship is also a more controllable element in our lives; it is more our own creation; it depends more on our will as contrasted with outside circumstances than does love; and it is therefore more educable.

Personality-to-personality relationship

"Concerning the general situation in our modern civilization, out of the three relationships that everyone inevitably shares—to society, to things, and to other personalities—the first two are growing more and more dangerously predominant. Present-day technology, with its telegraph, telephones, radios, express trains, palatial and fast trans-Atlantic liners, airplanes, and feverish and omnipresent press, makes modern society a veritable leviathan, almighty, faceless, and soulless, that constantly and mercilessly imposes and impresses its eternal presence and inevitable actuality upon each of us.

"Every day this same technology, with restless zeal, increases the number of the uncannily clever and active mechanisms, tools, and devices that work, speak, write, and count for us, almost think and live for us, so that our life is filled up with making the machines, attending to them, and following their suggestions and instructions.

"Those two relationships: 'individual-society' and 'individual-machinery,' have become so powerful and imperialistic that they do not leave much room for the individual-to-individual, or personality-to-personality, relationships. More and more we are acquiring the habit of treating others either like particles, insignificant in themselves, that together make up the Great God Society, or like peculiar and not especially efficient items in the all-pervading mechanism.

"We believe firmly that the less there is of personal relationships among people, the more depreciated is human life. To prevent this growing depreciation, some special, almost heroic, efforts must now be made in education. We have to increase the number of people who really understand, feel, and appreciate the extraordinary value that relationships among individuals possess and all the possibilities they offer. We have to educate people to judge society from this point of view and to be willing and ready to control our social development so that it will lead to a higher type of life, not away from it. To us it means a society where friendship would play an extremely important, perhaps dominating, part—a society that we may obtain only if friendship is now given its proper place in education.

"The next two units . . ." But here she was interrupted by the low, almost sepulchral voice of Dr. Mook:

"I am very sorry indeed to interrupt you by my question, but it seems to me to involve a very important point. In almost all other units you described the practical outgrowth of the problems discussed and studied and their application to the actual behavior of students; but in this group you have never once referred to this aspect of the situation. I would like very much to know whether it was an omission in presentation only, or in the actual school life also?"

"If we are starting a discussion at this point, I have my question, too," joined Dr. Stone. "The title of the unit as it is given on the list is 'companionship and friendship,' which makes a definite distinction between these two concepts. But in your remarks you have not referred to companionship. Is it again an omission in presentation

or also in the actual school life, using Professor Mook's phrase?"

Omission in presentation corrected

"In both cases it is an omission in presentation," answered Miss Brandt. "Mea culpa, mea maxima culpa, and also the fault of the 'fast flying time,'" she added with her girlish smile. "We do definitely differentiate between companion-ship and friendship. The former is much less personal and more superficial than the latter. Very often it is somewhere between the individual-individual and individual-society relations, a group-individual relationship, where individuals are interacting and functioning mainly as members of the group. Besides, companionship lacks the remarkable capacity of friendship for almost indefinite growth and intensification. Companionship is often very enjoyable as long as the immediate association lasts; but when it is terminated, no intrinsic necessity for continuing and developing it is felt.

"So we pay our due appreciation to companionship but believe that it is less creative and responsible than friendship. The number of enjoyable companionships is almost unlimited, while in friendship it is quite the contrary. I will not go so far as Aristotle and say that 'one who has many friends has none' — it seems that to him two is 'many' — but certainly only an exceedingly gifted person may really have many genuine friends.

"Coming to the practical application of the unit's content. The conditions of our school life do not offer an immediate practical field for the 'family' unit work, but the study is by no means academic and abstract, since all of the students have had family relationships. Actual problems of relations in their own families or in their friends' families are very often introduced and discussed. Concerning love, we consider it so intimate and personal that the only practical application is building and maintaining among all of us an attitude of most respectful and tactful noninterference except when it sharply conflicts with other people's welfare. Certainly on the age level of our students in cases when a real harm may threaten them, we reserve our definite right and our plain duty as educators to interfere in any way desirable.

"Otherwise only when the relationship between teachers — I mean the Center people — and their students is close enough, are actual experiences linked with what is done in the unit's work. In fact, due to our students' age, they have not really much of the love element in their lives. Though again the study is not academic in the sense of being detached, since interest in love, either in terms of one's own actual or potential experience or of the observed experiences of others, is quite definite and keen.

"What I have said about love applies generally to friendship, except that here obviously a great field of actuality is open. We respect and take into consideration students' friendships in the arrangement of school life exactly in the same way as we treat other important factors, such as health, their relation to their parents and family generally, religious affiliations, or special interests, such as music or tennis.

May I continue now, or are there other questions?"

SOME AESTHETIC EXPERIENCES OF A SPECIAL KIND

No questions forthcoming, Miss Brandt went on: "Now being oriented in the general spirit of our division you perhaps will see at once what we do and what we do not do in 'enjoying nature' and in 'enjoying beautiful and unique things and interesting people.' Several times I have been asked whether it would not be more logical and systematic to put those units together with the art unit, since they are dealing chiefly with particular forms of aesthetic experience. In a sense that is true, but I think both the units psychologically are rather different from what is typical for the contemplation of objects of art.

Nature

"Enjoying nature, for instance, is much more comprehensive than just aesthetic admiration of the beauty of a landscape. It is essentially a feeling of kinship, almost friendship, with the whole immediate environment. When in spring, for instance, one walks in woods among patches of early flowers, inhales the fresh, bracing air, and absorbs the friendly warmth of the resolute sunshine, it is not mainly an aesthetic contemplation. It is essentially the thrilling joy of being a part of this surging tide of life. To me it is closer to religion, which is also an awareness of a friendly unity not only with the immediate environment, as in this case, but with the whole universe.

"Perhaps not quite logically, we include in this unit the enjoyment of the items of environment which are usually opposed to nature; I mean cities, ports, harbors, even factory towns. In spite of everything the feverishly pulsating rhythm, the innumerable seductive lights, the thrilling cacophony of exciting noises, and the ceaselessly moving crowds of modern cities evoke in many of us of the present generation the same kind of mental undulation that is called out by the legitimate manifestations of nature, such as mountains or the ocean.

"On the practical side — I am not going to miss it now," she smiled, "we are trying to be very active, but even more cautious. Being careful not to force upon our students direct experiences of that kind, in planning our school life we always keep in mind their importance and provide opportunities for them. The very location of our school here was chosen not only because it is in the country, but because it is in really virgin country, with all these woods and lakes and hills for miles and miles around us. In our vacation trips all students have an opportunity, one summer or another, to stay for quite a while, just for the enjoyment of it and for no other purpose, in the mountains, at the seashore, but certainly not in summer resorts — God forbid! They have a really marvelous time and grow up very much in their ability to feel nature. I personally think that there is much too much exaggeration in the common idea that one can really enjoy nature only when he does not intend to enjoy it and is primarily after something practical, concrete, and useful. Everybody who lives in the country knows that he can take, for instance, a walk through the woods either to get the mail (if it happens to be the shortest way to the post office), or for exercise and circulation, or just for the joy of it. Usually the most enjoyable walk is, indeed, the last kind.

"Very probably the prejudice is based psychologically on the low ability of certain people for that kind of enjoyment, and also on the lack of recognition of the value of such experiences, which may seem almost a waste of time unworthy of a manly or generally serious person. We are reminded of many business men who would never dream of giving a whole evening to a concert and who sincerely believe that one cannot really enjoy such sacrificial persistence, but who would thoroughly enjoy music at a dinner or on a steamer or at a party.

Beautiful things

"Enjoying beautiful things may appear on the surface to belong even more to art and aesthetic contemplation. Indeed, it can easily very gradually and naturally merge into genuine and, beyond doubt, aesthetic experiences; but again there is considerable difference. By enjoying beautiful things we mean that tendency of the human mind which makes us keep our room neat, orderly, and attractive, our apartment well furnished, our table appointments nicely arranged, our country house surrounded by a garden; which makes us carefully select and adjust our clothing, wear jewelry, dress or trim our hair, use perfumes, make up our faces, and so on, and so on. Besides considerable attention to claiming or asserting a certain social status (colloquially, 'keeping up with the Joneses') and besides sex display, fundamentally it is an exercise and satisfaction of that aspect of our minds which is usually called taste. In several respects it is different from artistic ability and from the experiences comprising art. For instance, it involves much less of the

tendency to say, to express, or to reveal something, than art does. Therefore, the main element here is attractiveness, as contrasted with significance in art. As a result art activities, both constructive and appreciative, require more intense, more searching and continuous concentration and contemplation.

"Also, creations of art are not so attached to their creator; they have universal meaning and significance when separated from their author. In most cases they are intended to be independent entities, having their own life and influence; their active social effects usually begin after their separation from their creator. However, all beautiful things that we deal with in this unit are definitely intended to serve only as an entourage and background for people who arrange and possess them. Separated from their masters, they are socially dead and continue to exist only if artificially preserved as museum pieces. If an analogy may help here in understanding, I think the relation of 'enjoying-beautiful-things' activities to art activities is the same as the relation of manners to ethics.

Interesting people and unique things

"Enjoying interesting people as contrasted with friendship possesses distinct particular characteristics of its own. It is mainly to satisfy our curiosity — and a fundamentally sound curiosity — that we wish to see, hear, or meet Lindbergh, Einstein, Gandhi, Queen Marie, Babe Ruth, Al Capone; to read about Napoleon, Socrates, Nero, Benvenuto Cellini, Schubert, or any other prominent person. It is obviously too different and too limited to be classified with

companionship, not to mention friendship. The whole mental tone of the relationship is quite different.

"By enjoying unique things we mean the peculiarity of the human mind that urges us to collect rare things — usually we collect what is hard to collect — which also builds a very strong attachment, almost a real affection, for the things that have become unique to us through long association or intense experience, such as a chair that has been in the family for a century, a fountain pen one has used for years, a cap one wore at the front all through the war, or a book that mother so much liked to read. Curiosity towards uniqueness links this attitude also with the enjoyment of interesting people, with the urge to possess, and with 'enjoying the beautiful things.' With the common atmosphere of a hobby around them, they become a rather coherent unit — at least to me," said Miss Brandt, smiling again.

"In its content the first member of the triad — beautiful things — includes a tremendous scope of material: in terms of time, the whole history of interior decoration, of costume, of other ornamental elements of life, and generally of applied art; in terms of space, the same features in different modern peoples and countries. We carry this unit through just one complete year and do as much as can be done within that time. All through, it is in rather close correlation with the utensils unit in the Civilization Division.

"On the practical side we want all students, both girls and boys, to do as much as possible in this field. When you visit their living quarters you will see how much of ingenuity and taste some of them show in decorating their rooms. Very often the girls and the boys also design their own clothes; so when you see some quite unusual attires, you mustn't be surprised. In the boys we are especially trying to develop more initiative, sense, and taste in respect to their clothing. We hope that in this way we are working for the time when men will be liberated from their present entirely out-of-date, very uncomfortable, dull fashions.

"In their interest in things unique we try to help the students to develop taste, discrimination, and the ability not to be the slaves of their attachment to things; but on the other hand not to be ashamed of their interests if they are genuine and in good taste.

"The last item, interest in people, is definitely grasped in our division as one of human values, but most of the work is done in the Personality Division, where it is treated extensively.

INTELLECTUAL ENJOYMENTS

The queer bedfellows

"Philosophy and humor units fall into the next group. Another combination which may seem questionable and paradoxical. Indeed, sometimes they seem entirely incompatible. To be sure, if philosophers were more humorously inclined, they would not take some of their theories so seriously. Likewise the philosophical studies that some of our colleges offer must have a very depressing effect on their students' sense of humor. On the other hand, from Aristotle to Bergson, philosophy has taken it as one of its special businesses to find out what is the nature of Humor. So after all they are really bound together both by contrast and affinity.

"In the philosophy unit, to be sure, the work is quite elementary and nontechnical. It is more like an 'introduction to an introduction to philosophy.' The main point we try to make clear to our students is that philosophy is valuable to people because it satisfies the universal tendency of the human mind to build a unified picture of the world we live in, a Weltanschauung, a world view. Our main task is to make clear what, intuitively and concretely, a world view is. In other words, what is its meaning and significance to a person who has it. We know that in different epochs, to persons of different levels of education and to different types of mind, the world has looked differently. In a sense everybody is a philosopher since everybody has some kind of general viewpoint. But obviously different points of view must be of different types and significance. Here comes the second major point: What makes a person accept or reject a belief or a system of views? Or, perhaps better, what makes any belief acceptable or unacceptable to us? Here we discuss canons of critical inquiry, epistemology, and the general methodology of reasoning. All this is more an attempt to foster and develop the spirit and habit of discrimination than the study of any comprehensive theory of it.

World views

"Historically we study how the world looked to the ancient Greeks, to mediaeval thinkers, to the people of the Renaissance, and how it looks to us moderns. We consider also why each world view was accepted by the people who believed in it. Essentially it is not a study of individual philosophical systems, but rather a getting acquainted with

the classical, mediaeval, Renaissance, and modern minds generally. We do it as nontechnically as possible, and at the same time with a constant emphasis upon the fact that our study, of necessity, is only preliminary, simplified, and therefore entirely incomplete.

"As a starting point we usually begin with group readings in selections from Plato's Dialogues, Symposium, Phaedo, and the Republic especially. They appeal surprisingly to the students and without fail provoke most interesting discussions.

"On the practical side we stimulate self-questioning: 'What is my world view?' and 'Why do I believe thus?' There again we constantly remind the students that even people of more prolonged experience and more mature thought seldom feel that they have reached the final understanding of the world, and that all of us are usually in a process of continuous clarification of our interpretation of the universe and of life."

"I would like very much to hear from you about the outcome of this unit's work, to what extent you are satisfied with it," said Dr. Stone. "It is not clear to me whether such a subject as philosophy can be profitably introduced into a high-school curriculum. The very idea of building a view of the universe as a whole definitely presupposes a considerable accumulation of experience which the very span of your students' life can hardly warrant, not to mention the immaturity of their minds and the lack of skill in rigorous reasoning. I have heard from many different sources that the presentation of philosophy to college undergraduates often meets with a definite lack of interest

and understanding; I do not easily see how it can be successfully accomplished on the high-school level."

"On the whole we are quite satisfied with our results," answered Miss Brandt. "The reaction of the students is most interesting and promising. Our main problem is only how to do the teaching better. It is a quite new field and there is hardly any guidance material for us as instructors. I have heard also about the difficulties of philosophy instruction in colleges, but I believe that the fault lies not so much with the learning end of the instruction as with the teaching itself. Very often philosophy is very unsatisfactorily taught, but that does not explain everything. No doubt there is at present less interest among students in things philosophical than there should be and, I believe, could be. But this lack of interest is not a primary, but a secondary, phenomenon. As far as interest is concerned, the normal human mind already shows a pronounced philosophical interest at the age level of five or six years. To be sure, it is expressed in terms corresponding to that age and often seems somewhat 'funny' to us adults, but in its essence and purpose it is genuinely philosophical. The forming of generalizations is also going on with tremendous intensity.

Children as philosophers

"Perhaps children generally think along philosophical lines not less but more than grownups do. Questions like: 'Where is yesterday now?' 'What was before God?' 'How can people die?' 'How do people know that God exists when they never see him?' 'Did you really come to me last night when I dreamed that you saved me from the tiger?'

'Do flowers cry when we pick and break them?'; queries, and often very penetrating ones, concerning the status and actual reality of Santa Claus, fairies, and angels; prayers 'that God would put more goodness in my heart so that I would not be a bad girl again'; and finally the endless bombardment of adults by 'whys,' often so exasperating—all this in addition to other elements constitutes a very definite and distinct philosophical content and involves genuine metaphysical, epistemological, and ontological problems.

"Unfortunately in most cases neither family nor school can lift itself to the level of the child's sincerity, seriousness, and integrity of purpose; instead, in most cases we either talk down to children or try to brush aside their queries. As a result the child's legitimate and natural philosophical impulse is either weeded out or suppressed. Fortunately, as our experience has proved to us, as soon as the proper channels of expression are provided, the impulse revives very promisingly. The main problem is only to find the proper channels; that is essentially the finding of a common language through which the adult instructor and the adolescent student can share their rather similar philosophical questions. This is not by any means an easy task, but neither is it an impossible one; all our attempts in that direction have been so far most gratifying. If this answers your question" - Dr. Stone's nod testified to it - "I shall turn now to humor.

Humor

"Hardly any other value has such a universal appeal as humor. The rich and the poor, the old and young, the

educated and uneducated, the humble and mighty, all enjoy and welcome a good joke or a funny story or a clever caricature. But this universality is true only in general. Any particular joke or humorous situation is likely to meet with an entirely different reception in different groups and from different individuals. The failure of a joke may be due either to the joke itself or to circumstances. A joke may be either too subtle or too obvious to please, or it may be of a pattern to which a particular audience is not sensitive; for instance, there are many people who cannot see anything funny in the humor of exaggeration or of ambiguous meaning or of a sudden collapse. From this point of view education in humor is mainly to build a taste for more subtle and refined types of comical situations and to broaden the sense of humor by teaching the students to enjoy different patterns of the comical.

"Sometimes a joke itself is very good, but it lacks appeal because of ignorance of the joke's background. In many cases the basis of the comical effect in a situation is an allusion more or less veiled to some fact supposed to be known by the audience. If this knowledge is missing, the joke obviously fails. That is the reason why a family joke is meaningless outside of the family and why the sense of humor of a national group is often described by other national groups as inferior, or at best 'peculiar,' although it is really a case of the foreigners not seeing the point of a joke because they do not understand the allusion. To clear up the misunderstanding, we take representative jokes, customs, and funny stories of different countries, and by clarifying the allusions, help students to appreciate the humor of the situa-

tions and to get acquainted with typical features and patterns of national life to which the allusions refer. In that way the sense of humor is broadened and an interesting insight into different national minds is gained.

"Obviously we cannot provide the information necessary to appreciate very many foreign expressions in humor; but what is done helps the students to realize that if a joke does not seem to be funny, very often the fault lies not in the joke but in ourselves, in our own limitations. If only this is gained, we consider it quite a success, which will help our students later to build much better attitudes toward national and social groups to which they do not belong.

"As far as the content of the unit is concerned, students are introduced to as rich a selection as possible of representative humorous fiction, jokes, poems, pictures, dances, and music. They study the comical geniuses of different epochs and countries and finally learn about the nature and psychology of the comical in general.

"On the practical side we first acknowledge the place of humor in our school life; at the same time we train students to keep it from interfering with our activities of a different tone and from hurting other people's feelings. Then we have a biweekly comic publication. Several of our 'atmosphere' parties every year are devoted to humor; in dancing, painting, and music, the comical element is given every opportunity for expression.

Finale THE FUNDAMENTAL FORMAL VALUES

"Now we are at the bottom of the list. Fortunately the last three units fit each other so well without any paradoxical

element whatsoever that they could just as well be three divisions of one unit. The triad of 'rhythm of routine,' 'joy of life,' and 'achievement' performs the triple function. It plays part of the 'miscellaneous' item in our classification and includes different points that are not covered by previous units; second, it provides for an excellent summary of the whole work of the division; and finally, it puts forth the three cardinal formal values that in a sense incorporate all other values and in a different proportion are present in every valuable situation.

Rhythm of routine

"I shall try in a few words to tell you what we mean by each of these titles. There are people who attach a tremendous value to the very rhythm of routine. They like getting up at a definite hour almost to the minute; going through details of toilet with great precision; having breakfast just on time, their toast and eggs exactly as they should be, and the same morning paper always at the same place on the table. They always arrive at their office by the same route at the same time and go through the same routine of work religiously. Any deviation from it is felt acutely and painfully. The same sense of routine makes a farmer enjoy the orderly succession of the seasons and the corresponding cycle of farm life. With the same quiet satisfaction year after year a school principal watches classes graduate, new classes enter, and the whole system regularly move on and on. A mathematician is happy because the square of the hypotenuse is always equal to the sum of the squares of the other two sides; and a chemist, because without fail an

excess of ammonium hydroxide turns a copper-salt solution to a deep blue. A pianist is satisfied to know that when, with a peculiar, elastic, swinging motion, he softly but firmly presses the keys of his instrument, it yields deep, singing, and melodious tones. To all of us the routine steadiness and persistency of Nature bring forth with great potency the attitude of certainty, security, and comfort. To many people even participation in the regularity of the course of events around us is the greatest value in life, although often they do not completely realize it.

"Each type of life has its corresponding and suitable type of death. The keynote of the routine mode of life is the absence of anything extraordinary and unexpected; the kind of death that fits it best is a most unobtrusive, uneventful one, as when a clock stops because its spring has run down or a candle goes out because it has burned out. This type of mind is so saturated with the routine pattern that it takes death itself either as a part of the world routine or as a natural and orderly separation from the great succession of routines that makes up the world. Consequently the ideal exit is a death in sleep, or 'at the desk,' or more generally 'in harness.'

Joy of life

"The 'joy of life' attitude is in complete contrast to the routine mind. If every event has importance and value for the latter mainly in relation to what is before it and what is after it and only as a member of a self-repeating series, then to the 'joy of life' frame of mind everything which life offers is a value by itself; each happening is so significant and so

enchanting that it seems unique, inimitable. The world is more like a constellation or whirlpool of magnificent adventures than an endless, trackless sea of innumerable monotonies. Everything and every event hold in store enchanting secrets and whimsical miracles; the future promises even more glorious revelations. At its utmost height the keynote is a continuous paean of the indescribable happiness at being alive and at being able to embrace the beauty, splendor, and creativeness of Nature. It is like the song of a robust and vivacious youth in all the glory of spring, deep in his first great love, when the sky is blue, the air is fresh, roses are fragrant, music is gay, everybody is friendly, and the future is like a smiling ocean.

"On this palette of moods there is an almost infinite variety of different shades, tints, and hues, from the passionate ecstasy of lovers and the burning bliss of a mystic reaching final union with the One to the almost spiritual enjoyment of a hot bath and a fresh bed after weeks of strenuous exploring and camping in the cold, dirt, and exposure. Between these extremes, and perhaps also beyond them, are thousands of different manifestations of the *joie de vivre*, such as listening to great music artistically performed, playing with one's child, reading an entertaining book, dancing, helping a friend or meeting him after a long separation, enjoying a successful vacation, having a 'good time,' and so on endlessly.

"In such a mode of life the place occupied by death is also quite different from the routine death. It may be a gigantic climax, the culmination of a superhumanly intense and passionate experience, like Isolde's *Liebestod*; or a blissful

transition into an even more magnificent, broader, and deeper realm of existence, like the death of a saint; or the final summation and evaluation of everything which was thought, felt, and done in life, as in the summons of 'dies irae, dies illa.' It may be even just a tragic mystery, a colossal interrogation mark that casts its shadow on everything in the universe and conditions the significance and value of each and every happening in one's life. Its forms may be different; but death is always an active factor, an event — often the event; the pretense to dismiss its claim to being the event, not to think of it, and to forget it would be both impossible and childish, cowardly and humiliating.

Achievement

"The last unit — achievement — deals with the will to master, to control, to conquer. While the joy of life represents the perfection of the passive, receptive aspect of experience, achievement is the active, controlling counterpart. The objects of the conquest are varied: forces of nature, configurations of circumstance, problems and puzzles, nations, countries and other human groups, individuals, one's own natural limitations or one's own thoughts, wishes, inclinations, and other manifestations of mind, even the whole of one's self. A collection of outstanding representatives of this tendency would at once mount into an enormous and checkered crowd: Aristotle, Newton, Edison, Pasteur, Einstein; chess players and anglers; Napoleons and Cromwells; Don Juans and Savonarolas; all artists and sportsmen and technicians; all soldiers and leaders; martyrs, like the one who, being roasted on a grill, said to his torturers: 'I think

this side is ready, it is time to turn over'; people like Houdini, who as a child picked needles from the floor with his eyelashes and as an adult escaped from all manacles and prisons without ever being sentenced to them; stoics and ascetics; flagpole sitters and marathon dancers; and all other 'champions' and 'record breakers.'

"I have purposefully stated it in this rather light and almost frivolous way so that you could see better the enormous range of phenomena included in the concept. Here perhaps more than anywhere there is but one step from the sublime to the ridiculous. But no matter how different the situations are, in all of them the will to master plays the outstanding part.

"Of course this does not mean that it is the exclusive spring of action. We do not believe that the three motives — love of routine, joy of life, and love of achievement — are mutually exclusive, either essentially or logically. On the contrary, they are nearly always complementary. No life career and hardly any single act are guided by any one of the three alone. Usually all of them are involved, but in different proportions.

"The will-to-achieve attitude brings forth a new aspect of death. The routine-type death is an almost completely negative and incidental entity; on the joy-of-life level it becomes a definite factor and is accepted as such; in the achievement attitude it is a very important element, and in situations involving deeper problems, broader enterprises, and higher motives, it is almost a necessity.

"The formal technical excellence of an achievement is measured by the strength of the resistance overcome. The

greater the resistance, the greater the effort needed and often the greater the danger involved. Thus the degree of danger, the probability of death, becomes the criterion of the act. All of us respect and glorify explorers who perish in their strenuous travels, scientists and inventors whose deaths are caused by their experiments, and leaders of social movements who risk and sacrifice their lives for their causes. On the highest level, in the hardest type of achievement, where mastery is not over external circumstances but over different aspects of one's own self, where achievement coincides with duty, the crucial test and the highest possible accomplishment is death. 'Greater love hath no man than this, that a man lay down his life for his friends.' Both the saying and the millions of people who have actually sacrificed their lives for duty as they understood it supply convincing testimony to this.

"Now you have an idea of what we mean by the titles of the three concluding units of our division, and certainly I do not need to go into detail as to how we treat them. The technique is the same as that employed in other units; you know what it is."

Death

"I very much enjoyed your analysis of the different aspects of death," began Mrs. Franck almost at once. "It was really a most interesting interpretation, though I must confess that concentration on the subject has produced in me a somewhat disheartening and even a chilling effect. No doubt the more one broods over the phenomenon of death, the darker are the shadows it casts around. Now if

such is the effect on the mature mind of an adult, I wonder what gloom and confusion may result if youth and adolescence are exposed to such discussions. In other words, what I question is whether it is desirable and profitable in any sense to introduce topics like death into the high-school curriculum?"

"Do you make any comparative evaluation of the three attitudes, and if so, how?" added Dr. Mook.

"I can easily see that the wisdom of introducing the topic of death into a school curriculum may be questioned," answered Miss Brandt. "But all our experience endorses facing the problem of death squarely without dodging and without pretending that nobody is interested in it. First of all, we do not introduce anything new. The problem of the puzzle and significance of death enters children's minds long before they reach our school. From stories and from books, from seeing the dead and even dying animals, from hearing about the death of relatives, and from their own abstract reasoning the problem of death inevitably presents itself forcibly, often in the course of the first two or three years of life.

"In this association between the idea of death and the child's mind there is nothing unusual or surprising. On the contrary, it is rather matter of fact and common. But an association between the idea of death and a school curriculum, to many of us, is indeed somewhat startling, almost shocking. The fault here lies not with the combination itself but with the fact that in the present state of affairs we have been trained, perhaps subconsciously, to separate big, fundamental, and therefore intricate and personal problems

from school curricula. On that issue our school takes a firm and definite stand. We stand decidedly for the curriculum as an integrated contemplation and investigation of fundamental, vital, and, if necessary, personal problems and topics.

"To be sure we realize fully that it must be done very carefully, always watching the reaction of students and certainly not in the simplified outline form which I have presented to you. Nor should the contemplation-of-death problem be overdone. We agree with La Rochefoucauld that death and the sun are not to be looked at steadily. An injury may easily follow. On the other hand, following the simile, we say that one who never has been exposed to the sunshine or is entirely unaware of it cannot live a normal, rich, and wholesome life. The same is true with the idea of death.

Comparing values

"Concerning the comparative appraisal of values, we in the Culture Division as a rule restrain ourselves from it and limit our work mainly to presenting and describing values. We do so for two reasons: One is merely a matter of organization; in our plan the comparative study of values is assigned to the Personality Division. The other reason is more fundamental and explains and justifies the first one. In our opinion, values have real meaning and significance only when they are really felt, appreciated, experienced, and lived through. This experiencing of values is possible only by individuals, by personalities. Appraisal of values outside of a personality pattern — though sometimes helpful — is likely to lead to abstraction, dogmatism, and intellectual absolutism, which strip values of their force. Perhaps most

of the confusion in ethics and in life begins with proclaiming one value or one type of values as the highest; that often results in exiling and oppressing other fellow values.

"But in the case of those three very comprehensive factors we usually cannot avoid comparing them. Nearly always the question is introduced by the students themselves; we do not object to it because one of the functions of the last triad is to serve as a bridge between our division and the Personality Division. In this comparison we consider the routine pattern as the lowest of the three, though surely necessary to a certain extent as a foundation for the other two. Between these two we give a slight preference to the enjoying-life attitude, because achievements, however grand they may be technically, hardly have any value unless they directly or indirectly increase satisfaction with life and joy of life generally. However, in individual cases an emphasis sometimes on the ethics of contemplation and sometimes on achievement ethics is quite necessary.

"In fact, we always try to impress upon our students that success in realizing values depends considerably on good taste in values, that is, on the ability to see which element is predominant in a certain situation and to apply the corresponding technique. Failure to do so is always detrimental. For instance, in my opinion, this error is at the bottom of the tragedy of Old Education and of the difficulties of New Education. The former had a tendency to apply to all situations almost exclusively the routine and achievement technique, and the latter tends to use universally and without discrimination the immediate-appreciation attitude, neglecting the two other techniques."

There was a short pause; everybody shifted a little in his seat, easing himself after such long, attentive listening. Mrs. Franck in a half audible voice exchanged a few words with her colleagues and said: "I think that I shall express our common wish if I put before you the question we asked the heads of other divisions. First, we should like to know what you consider the most important part of your division's work; and, second, what in your opinion is the most significant contribution of your division to the student's growth?"

Miss Brandt also settled herself more comfortably in her corner of the divan and cast a swift but attentive look over her audience. For a moment the girlish smile appeared on her face. Then she became quite serious again; looking at no one in particular, she began slowly:

"It is very difficult to tell which unit or item of our work is really the most important. This is like trying to decide which is the most important in an organism, the heart, the lungs, or the pancreas. In a sense each of them is the most important. But if it has to be done, perhaps it would be most logical to choose art, because as a vehicle, medium, and method it penetrates and is included in each and every unit of our work.

"Following the same line of thought, I would say that the most important contribution of our division is the stimulation and help in developing a capacity for self-projection."

Self-projection

She paused as if organizing her thoughts. Dr. Bressler, who was again busy with a complicatedly indexed notebook

and one of his many different "eversharps," stopped his writing, and by his characteristic wiggling, indicated mental discomfort.

Miss Brandt looked at him questioningly and he expressed himself: "Do you mean self-expression?"

"No," answered Miss Brandt. "I mean self-projection; it is rather different from self-expression. Self-expression implies a considerable amount of self-impression; that is, of impressing one or another aspect of one's self either upon things or upon people. In other words, it is essentially producing changes either in the environment or in one's overt behavior and appearance in such a way that they are easily observable by others. In most unfortunate cases it involves not only the element of impression but even of oppression.

"Self-projection does not directly produce in the environment any changes observable by others. It does not add any new objective elements to observable things. On the contrary, it results in getting something from the things observable, in receiving from them richer, deeper, and more varied impressions. In abstracto it is partly a generalization upon, partly a particularization of, Kant's contention that reason has insight only into that which it produces after a plan of its own and that objects must conform to our knowledge. For instance, the same tree to a geometrician as such is a combination of different curves, surfaces, bodies, areas, volumes, and so on. To a chemist it is a conglomeration of different elements and a succession of chemical reactions; to a biologist, a complex of tissues, organs, and life functions; to a business man, a certain amount of such and such kind of

lumber. Each of them will receive from the object — from the tree — data corresponding to the kind of ideas, concepts, and categories with which he approaches the tree and which he applies to the phenomena involved.

"Also, crossing the Atlantic on the same boat and under the same conditions would appear entirely different to a normal healthy college freshman, an old sea captain, a retired and tired business man, a talented writer, and a woman badly seasick. Why? Because each of them would introduce into the situation his own attitude, would project upon the environment his own self, and would experience everything in the light of the projected attitude. This process of determining the quality of experience by one's own personality is what I generally mean by self-projection.

"But the term needs perhaps further elucidation. For instance, we should not apply the term to the activities of engineers and scientists as such. In fact, in a sense they are much more guided by the entirely opposite principle of selfrejection. It is true that they also determine their experiencing by the avenues and modes of approach they use; but they by no means 'project' themselves as whole personalities, as individualities. They use only the most impersonal, the most unindividualistic aspects of human concepts and logical categories. Since engineers are concerned with the control of environment in the sense of finding processes that bring desirable results, and since scientists are interested in the control of environment in the sense of finding laws and formulae which the phenomena of nature follow, a uniformity of consequences under similar circumstances is the main criterion in evaluating the work of both engineers and scientists. The more similar the result of chemical analyses made by several people, the closer to each other the calculations of a formula, the greater the agreement among experts concerning a theory, the higher are the standards of scientific achievement. The smaller the 'personal equation,' the more the individual idiosyncrasies, biases, tastes, and inclinations are eliminated, the better.

"So self-projection, as free and unrestrained contemplation and interpretation of the world in the light of and in terms of attitudes, embracing and expressing all aspects of a human personality — this kind of self-projection is quite out of place in both the Universe and Civilization Divisions; but on the level of cultural living it is absolutely indispensable.

Self-projection in human relationships

"There are four fundamental fields, types, or directions of self-projection that are fundamental to the realm of values. The first is the field of human relationship. It is a curious but definite fact that it is impossible to prove to anyone positively and 'scientifically' that other human beings may suffer, be happy, or have desires, longings, preferences, and tastes; in other words, that they may possess attitudes. If we believe that other people are not just mechanisms but real human beings also, our belief is merely an assumption or a postulate. As any postulate, it is accepted because it is needed. Without this postulate no love, or friendship, or even companionship would be possible. When need for those values is not felt, the postulate is unnecessary; for instance, in the case of behaviorism, which is concerned exclusively with the strictly scientific and engineering pur-

poses of control, as Watson himself declared definitely in his first presentation of behaviorism. Therefore behaviorism has dropped the postulate of the similarity of other human beings to each of us and has proclaimed consciousness as not existing.

"To us interested fundamentally in values, the contemplative appreciation of, and friendly coexistence with, other human beings is far more important than control and exploitation of them; therefore the interpretation of others' lives in terms of attitudes and of personal inner experience is of primary importance.

"To be sure, what really counts is not the abstract intellectual acceptance of the existence of the inner experiences of others and of the value of self-projection, but ability and skill in actually understanding and feeling what and how other people experience under different conditions. The greater the ability, the greater the opportunity for better and deeper human relationship and for the higher type of life. We believe that the work of our division contributes to this goal considerably.

Art, love of nature, and religion as self-projection

"Another field in which self-projection is all-important is art, together with other extrautilitarian and extraintellectual relationships between man and things. As soon as an attitude or a succession of attitudes is attributed to an object, or as soon as an object is taken as a representation or symbol of our attitude, poetry in a broad sense, or art, is created. When a vase or a flower is measured, weighed, and experimented upon, it is a scientific phenomenon; when we experience it in more personal, intimate terms we do it through self-projection. When its velocity is calculated, barometric pressure registered, and direction and intensity determined, a storm or just a wind is not an object of art. When we think of it as tender, friendly, refreshing, all-conquering, formidable, furious; when we say *Sturm und Drang*, it becomes a value, it is humanized and becomes a phenomenon of artistic contemplation.

"When the sphere of self-projection is broadened and enlarged, when we interpret our environment as a whole in terms of attitudes, we are on the next level. Being in tune with the quiet resignation of a northern winter, the joyfulness of summer woods, the serenity of a dying sunset, the majestic greatness of the ocean, or the thrilling tenseness of modern cities; taking an active part in these dramas without any overt action illustrates well the unforgettable experiences that self-projection bestows on us at this level.

"Finally, when the whole universe, the universe of universes spreading into infinity around our infinitesimal selves, seems nevertheless like something akin to each of us, fundamentally of the same nature; when we see the reality as one all-inclusive attitude tremendous but friendly, then, I believe, self-projection leads us to the highest synthesis possible, to a final religious communion with the Ultimate Unity."

I was listening with the greatest interest and at the same time with some uneasiness. It seemed to me that Miss Brandt touched upon problems so delicate and personally intimate that it created an atmosphere far above the heads of the gathering; surely it would have been rather uncomfortable had she spoken differently, but she talked with complete lack of affectation or tension, very simply and quietly, looking straight at us, but at nobody in particular. That saved as from an uncomfortable pause when she finished, as well as from questions.

Knapp, who had been very quiet all through the discussion, again tried to rush us a little, saying that we had two more divisions to visit, and suggesting that the studios of the Culture Division could be seen better next day. Thanking our attractive hostess for her interesting discussion, we followed Knapp's leadership and were soon in the Personality Division to see Dr. Park, its head.



SEVEN

THE PERSONALITY DIVISION OF THE SCHOOL



THE PERSONALITY DIVISION OF THE SCHOOL

As sometimes happens to me, at the moment when Miss Brandt finished her remarks and probably as a reaction to my previous tense attention and interest, a wave of sudden mental and physical fatigue overwhelmed me. I felt like sinking into a bottomless pit of dismay and indifference. So it was indeed quite a relief to find myself again settled in an easy chair, especially because Dr. Park's office turned out to be the acme of restfulness and comfort.

Dr. Park

Dr. Park himself was the incarnation of joyful hospitality and cordiality. He was a big, kind-looking man. His long hair was combed straight back over his high forehead, which graceful eyebrows underlined. His fleshy cheeks made the lower part of his face seem rather heavy. But there was nothing of the fat man about him, nothing of the inane plumpness or puerile chubbiness of the glutton. His firm pointed chin, his substantial slightly curved nose, and his big brown eyes spared this effect — especially the eyes, intelligent, expressive, and constantly sparkling with jovial and friendly humor.

Dr. Park rose to greet us; with a broad, free gesture he invited us to be seated. Then he again allowed his big, ample body, clad in a light suit, to settle down into his chair

with facility and ease, as though it were rather following the guidance of a specially accommodating Einsteinian curvature of space than the commands of his own nervous system.

On one of the low bookcases against a background of dark velvet I noticed a beautiful marble head of a youth with closed eyes and a beatific smile on half-open lips. On the soft gray walls were two excellent oil paintings of spring and fall landscapes, done in luminous colors and bold, firm strokes.

Sinking into my deep chair that seemed to support me with almost intelligent care and consideration, my depression and fatigue soon changed into a blissful feeling of relaxation and peace.

THE MEANING OF PERSONALITY

"I shall try to be very brief," began Dr. Park almost apologetically. "I know that you have already visited three divisions and have still to see one more. Besides, by now you certainly know our general principles and ideas; so I will speak only about the work of our division.

"No doubt you want to know what we mean by personality. That is usually the first question I am asked. First I had better tell you what in our opinion personality is not. Decidedly it is not that 'personality' you read so much about in textbooks on personnel management and in manuals for salesmen—the personality that all successful business men are supposed to possess. A sort of mixture of general aggressiveness, rough or veneered, depending on the variety in question, the ability to push other fellows aside and make them work and sweat for your benefit, and the dogged deter-

mination to make one's self the 'boss,' as large in caliber as possible. One's personality is not something that one may or may not possess. It is what one is. It is something universal. As long as he is alive and not violently insane, everyone is a personality, the only question being whether the personality has realized all his potentialities. I could not better describe to you our general attitude towards personality than by relating an old legend that all of us here like very much.

The wise saint

"Many hundreds of years ago there was a saint so pious and prudent that none of the minor devils could embarrass him or induce him into heresy of any sort. So Satan himself was obliged to take care of the case and make his appearance before the saint, bombarding him with the most clever and puzzling questions. But all Satan's cunning was of no avail. The saint was so faithful and wise that Satan had to admit his defeat. As a parting shot he dropped his last question: 'What is the greatest creation of God?' The saint thought for a moment and answered, 'The variety of human personalities,' and Satan, as the legend reports, retreated, ashamed.

"This to me is the most marvelous, most vivid, assertion of the supreme significance and value of human personality, of the individual mind in the individual body; or"—Dr. Park smiled slyly—"a body with a mind attached to it, if you like that better. It does not make any difference to me. I am by no means anxious to reopen the age-old controversy about mind-body relationship and mind and body reality.

No matter what terminology you prefer to use, I think you will agree with me that there is real meaning and genuine significance in saying, for instance, that my ability to differentiate between 'homologous' and 'analogous' pertains more to the mind aspect of me as an individual, and my ability to grow finger-nails, to the body aspect. In my opinion, the closer any function is to the former pole, the more is it characteristic of personality.

"But going back to the significance of personality, its high position in our estimation is definitely reflected in our whole school organization. As you probably know, in our planning, three other divisions — Universe, Civilization, and Culture — are somewhat preliminary and secondary; but all are relative to the Personality Division. Why? Because what would the knowledge of the universe be if it were not known by somebody? What would be the use of civilization unless somebody profited by it? What would be the value of culture if there were nobody to live a cultural life? And since it is only personality, the individual human mind, that can create and use the knowledge, civilization, and culture — at least so far as we positively know — obviously human personality is the center that gives meaning, value, and even reality to everything else."

Dr. Park took from his breast pocket a white silk handkerchief, mopped his face with it thoroughly, put it back, and continued:

The first person singular

"There is another historical illustration which to me is always very illuminating in connection with this problem of personality. When Descartes, after a painful search for some fundamental certainty and reality, finally found one to his satisfaction, he formulated it in his famous Cogito ergo sum - 'I think; therefore, I am.' Incidentally, I personally would word it differently: 'I experience; that means that I exist.' Why? Because to me, for instance, a persistent toothache is a much more convincing evidence of existence than the process of solving a mathematical problem or of any other type of thinking. But that is not the point. To me always the most important pronunciamento of the maxim has been its grammatical structure. The first person singular! Neither you nor he nor they would do. Only the I can be properly used here. We would not be good either because there is no such thing as one and the same experiencing by several minds. All of which means that to each of us only our personal experience, our personality, is the primary and primordial source of any reality and certainty.) Conversely, it leads to a good description of the essence of personality: personality is the fundamental something, the elemental entity and unity, that each of us has in mind when thinking of himself as I.

"Well," Dr. Park concluded with a twinkle in his eye, "I think this is enough by way of general introduction. As always in discussions, if you happen to believe in the value of personality, your belief has probably been encouraged by what I have said. If you do not so believe, then again your convictions have probably been reinforced.

"Now, what are we actually doing in the Personality Division, more in detail? But before I start perhaps you would like to ask some questions?"

"I should prefer to postpone questions until we know more about your actual work," answered Dr. Stone. Everybody seemed to be of the same opinion, and Dr. Park continued.

THE STUDY OF PERSONALITY AS A WHOLE

The introductory work

"As in the Civilization and Culture Divisions we begin with an introductory course. Usually it is a broad and many-sided study of two prominent and important personalities. More exactly it is the presentation, as interesting, appealing, and stirring as we can make it, of the lives, let us say, of Lincoln and Pasteur, or of Edison and Napoleon, followed by thorough discussion of all questions that may come up in the course of the work. In the same way as in the Culture Division we use talks, recitals, music, lectures, movies, readings, dramatizations, simple research work, pictures, dancing, talkies — everything at our disposal — to introduce the students as far as possible into the almost actual presence of the characters studied and to make them feel as if they were really living in close contact with these great people.

"Then in the discussion following, the students are given opportunity to see and realize from how many different points of view a personality can be approached, considered, and studied; what a tremendous range of problems—social, personal, philosophical, ethical, and psychological—are involved; and what complexity of ideas and ideals is touched upon. Usually when the discussions have started—and they start spontaneously and inevitably—they continue

with increasing vigor; our main concern is to make them more or less organized and constructive—lead to further study and to an orderly crystallization of the wealth of material brought into play.

Grouping of personalities

"In the course of this introductory period, the students begin to understand more or less the meaning, opportunities, and ways of work of the Personality Division. The better they understand it, the more successful the introduction. After this is accomplished, a considerable amount of our regular work is to continue to study personalities. Only now it is done in a more organized way. Usually the characters presented for study are very carefully arranged into rather small groups of from two to five, although some historical figures are so important and complex in themselves that they are taken singly. The grouping is effected in order to emphasize in each case some particular angle of approach or some common factor in the situation. Some characters are put together because of their likeness, some because of the contrast they offer. Sometimes it is a group of people, typical of a certain epoch such as the Renaissance or the twelfth century. Sometimes they are men in the same calling, such as scientists, rulers, artists, or religious leaders; but scientists, rulers, et al., of different times and under different circumstances. Or it may be self-made people as contrasted with people who enjoy the most favorable opportunities from their early childhood; individuals who fought against material handicaps and overcame them; people of the same psychological pattern, such as dreamers,

rebels, oppressors, one-idea men, versatile geniuses; people representing different national characters, and so on.

"The variety of different possible approaches is indeed very great, especially if you consider that we do not limit ourselves to historical or actually existing personalities only. A considerable number of our characters are taken from fiction and drama. In a sense they constitute even better educational material than do actual individuals, since they were conceived of by their creators from a certain point of view and in the light of certain problems; therefore the analysis and comprehension of their meaning is easier. Indeed, what would the study of personality amount to without a King Lear, a Hamlet, a Lady Macbeth, a Mephisto, or a Babbitt?

Use of fiction

"From another point of view, fiction is superior to historical record because it introduces simple, everyday, common personalities who have not accomplished anything so extraordinary socially as to be preserved for posterity in any description or record. But in spite of this, their lives may be extremely precious, touching, and significant — perhaps even more so than those of historical celebrities. Although these common people — in other words, most of us — individually have no place in written history, nevertheless it is they who make actual history and form its real body; what is even more important, the history is made mainly for them in the sense that what is good or bad in the historical process affects them primarily. Besides, beyond doubt, many extraordinary, beautiful, and significant lives have

been lived without being noticed, except by the very few, and without being duly appreciated even by those few who have noticed them. Records of such lives, again, can be found only in fiction. Consequently in our work we cover a considerable amount of material which, in traditional schools, belongs to *English*.

"In our selection we do not restrict our choice to great and constructively good lives; we do not entirely omit failures, negative careers, and flat, platitudinous existences. Without them the picture of personality generally would be neither complete nor true; nor would the value of constructive types be duly appreciated without the contrasts with inferior types.

"So you see what a tremendous sea of human personalities is before us; naturally our greatest difficulty is to select and eliminate. Personality study, as I have described it, continues through all four years, except the last part of the last year, which is given to a special idea that I shall tell about later.

"As far as the amount of material covered is concerned, it is generally just a question of adaptation to the time available and to the abilities and interests of the students. From the point of view of organization, our requirement, as in other divisions, is divided into three parts: some fundamentals which are required from everybody, material selected by the students from the large list of personalities made by the division faculty, and students' entirely free choice.

The three levels of the work

"As far as the type of work is concerned, there are three levels which I may describe respectively as analytic, re-

constructive, and synthetic. I do not mean, certainly, that each type of work is actually restricted to any one of the aspects mentioned. In fact, each type has all three elements; but in every case some one of the aspects mentioned is definitely predominant; though, even so, often no sharp demarcation can be drawn between them.

"By the analytic work I mean what I have already described—an attempt to make a mental picture of somebody's personality on the basis of a study and analysis of biographies, all kinds of historical records, pictures, memoirs; or on a basis of the material presented in novels or dramas.

"What I mean by reconstructive work you will perhaps understand better from an illustration. Once at home in the analytic type of work, we give to one of the students or to a small group of them a good oil portrait and ask them to contemplate and study it carefully for a while and then tell, usually on paper, what personality, in their opinion, this portrait represents. Then they are asked to do the same thing with a bust, a dance, a piece of sculpture, a group of poems, a piece of music, a landscape, a painting, a cathedral, a skyscraper, a vase, a tree, a flower, or a brooch. Perhaps I do not need to say that the personality in question is not the actual historical personality of any man whose portrait was painted or who wrote music or who made a vase, but of a personality that the picture or music or vase may depict, represent, suggest, symbolize, or refer to. Obviously the less tangible and suggestive the clue, the more synthetic the work becomes instead of reconstructive. Finally, when the students write or paint or compose about personalities of their own creation without any suggestive symbols whatsoever, the work becomes entirely synthetic."

The philosopher's difficulty

Again the deep voice of Dr. Mook: "I think I followed what you were saying pretty closely, but I confess it is not at all clear to me what kind of personality a tree or a brooch may represent or stand for. Would you mind telling us more about it?"

"I must admit," answered Dr. Park, "that it would be almost impossible to answer your question as it stands and to tell what kind of personalities may be represented by objects such as a vase or a brooch; but I do not have to do that, because the real source of difficulty, it seems to me, is in the interpretation of the term 'to represent.' When I say that a vase or flower represents the personality, I do not mean that they represent it as a photograph represents a photographed person, or a blue print a mechanism, but more as the words of a song represent its tune, or as a novel is represented by its title.

"Certainly nobody can reconstruct the music of a song from its words or tell what kind of a novel is behind a certain title, but nevertheless in any good song and for any good title there is a certain, very intrinsic connection between the words and the music and between the idea of the novel and its title. Take, for instance, Schubert's Forelle, Erlkoenig, or almost any of Schumann's songs; or Tolstoi's War and Peace. The 'representative' may and should lead to what it represents; in many cases, as far as the artist's creation is concerned, lyrics actually lead to music or a character to a

melodic phrase, as for instance in the case of Wagner's Leitmotivs.

"More specifically, going back to trees and vases, conventionally there are definite personalities behind many trees. Take the vinegar tree, the sturdy oak, the weeping willow, or the clinging vine. Again a Chinese vase represents a distinctly different mentality from what is behind a Greek vase. Here, as in any other object of art, the personality in question is introduced via the attitude. Every object of art conveys an attitude. If this attitude is sufficiently crystallized and taken as the fundamental tone of a certain life pattern, we have a personality suggested and outlined. However, as educators we are more interested in the practical than in the theoretical side of the procedure. To us it gives a helpful method of gradually stimulating and introducing the synthetic phase of personality study.

"I think that is all that I can add to what I have already said." Dr. Park turned to the philosopher, who acknowledged his remark with a nod. Dr. Park continued.

"In addition to contemplating a personality as a whole, as a pattern of mind, mainly intuitively, as if seen from inside, we have also a more analytic investigation of different aspects of personality, its relation to environment and to other individual and social problems involved. Of course these elements are practically always present in all our work, but it is very helpful to take them for special consideration one after another separately.

"You probably will see the main lines of this type of investigation better from a description of the other branch of our work. Each unit of this branch is practically an elaboration of one or another aspect of personality as we understand it.

THE STUDY OF DIFFERENT ASPECTS OF PERSONALITY Appearance

"Our first unit we call 'appearance,' that is our body, as a manifestation of personality in its static and dynamic aspects. Taken in a very broad sense, the appearance of others is actually our only source of information and intimations concerning their personalities. Oscar Wilde was not only witty but also wise when he said that 'only superficial people do not judge by appearances.' More exactly it is prejudiced people who do not judge by appearance, people who neglect the whole totality of immediate data, characterizing a situation, in favor of preconceived opinions and standardized generalizations.

"Appearance in this sense comprises the observable aspect of practically all our activities, including speech and especially its content. We do not use the term in this connotation. We take it in a narrower sense, closer to its colloquial meaning. But this does not make the idea less important. On the contrary, it makes it less general, more expressive, and even more significant.

"There is one respect in which this appearance is especially interesting. As I said, we have not much evidence to believe that we can understand other personalities intuitively in the sense of understanding them directly, not via their appearances in the broad sense. But, on the other hand, all of us have had the experience of feeling that sometimes we have a fairly good and fundamentally correct mental picture of

someone's personality, almost from the very minute we first meet the person. Of course, one only 'feels'; it is more like intuition; but actually it is mainly interpretation of appearance in the narrower sense. The practice of forming such quite comprehensive and vivid 'first impressions' is almost universal. Requests for a photograph or a personal interview from an applicant applying for a position are evidence of it.

"Many people are convinced from their whole life's experience that the first impression is almost never wrong. In short, there is no doubt that this art of forming significant first impressions is an extremely important factor in all our personal and social relationships; we here believe that no really good school can afford to fail to provide for the students at least some opportunity for self-cultivation in that respect. And this is one of the functions of this unit.

The three subdivisions

"Besides this pragmatic consideration, the material of the unit in itself is very fascinating. There are three subdivisions: the human body in (1) its static, (2) its semidynamic, and (3) its dynamic aspects. In the *static* subdivision we begin with an acquaintance with the human figure as a whole, its anatomical and functional background, the proportions of its different parts, and with different types representing different races, countries, and epochs. Then we take different standards and ideals of physical beauty and also deviations from them, as well as typical deformities. Here, and in further studies, we have a good opportunity to tell what is known now about races and racial differences.

With the tremendous growth of transportation and communication and the unmistakable trend toward internationalization, it is extremely essential for everybody to learn what is, and what is not, now known concerning racial differences and similarities.

"Later we take up separately the main parts of the body: for instance the head, group and individual differences in its shape and size; then the different parts of the head — hair, forehead, eyes, ears, nose, lips, and chin; all also from the point of view of racial and individual differences and of different standards of evaluation.

"Under semidynamic aspect, perhaps rather arbitrarily, we classify posture, poses, facial expressions, and hand—mainly fingers—expression. They are dynamic in that they are the manifestations and bases of behavior, that is, of continuous changes in human appearance; but on the other hand, each one of them can be completely expressed in a three-dimensional medium—without the time element—for instance, in a statue, picture, or photograph; to that extent they are static. Behind these four categories—postures, poses, facial expressions, and hand expressions—there is a tremendous wealth of material: almost all sculpture and painting, except still-life and landscape, not to mention the drama and the screen. Our difficulty lies mainly in selecting the best from the point of view of significance, expressiveness, interpretive value, and beauty.

"The dynamic subdivision takes up the study of our body in motion. It includes walking, running, jumping, swimming, dancing, housework, work on a farm, managing animals, using tools, directing machines, fencing, playing tennis, taking part in different social activities, and so on. Presenting to the students illustrations of all these in actuality, in art, on the screen, using extensively the slow motion picture, we help them to increase their capacity for observation, appreciation, understanding, and judging the almost unlimited richness of the dynamic possibilities of the human body in terms of dexterity, skill, grace, expressiveness, and beauty. Usually this subdivision is the most popular with students. As soon as they get into the spirit of it, our difficulty is mainly in limiting the amount of material so that it shall not interfere with other work.

The vocal appearance

"As a kind of appendix we have a special study of vocal appearance, if I may improvise the term—that is, learning about the audible, vocal aspect of the word spoken and sung. We begin with talkies of people of different nationalities: French, Russian, Norwegian, Chinese, or Arabian. First we show the differences in ways of using one's vocal mechanism and in the rhythmic, melodic, and sound patterns of different languages. Later we take up group and individual differences in types of voice, enunciation, and phrasing within our native tongue. As a part of the work each student makes a record of his own 'vocal appearance.' You should see the general surprise and often almost the indignation when one's own voice is reproduced from the record and heard objectively in the same critical attitude as that used towards other people's voices; one's own vocal effort often sounds unbearable.

"As I am sure you have already guessed, all this study

is effected in close connection with the art work of the Culture Division. But it is the Center, or Self-Building, Division, with which our work is connected most closely. In fact, all the practical side of it, the actual application by each student of what we study here to his personal improvement — all this is under the guidance of the Center. For instance, in connection with this unit they do considerable work in voice culture and in correcting, harmonizing, and beautifying body patterns, both static and dynamic. They do the same for practically all other units. I mention it now as a general principle and will not refer to it further, but take it for granted. Anyway, you will hear enough about this work from the Center people themselves when you finally arrive there.

The physiology of personality

"Our second unit is the 'physiology of personality.' Incontent it is just what its title indicates: the physiological background of personality, the survey and study of bodily processes that are especially important and active in shaping one's personality. I am afraid here that to contrast 'bodily processes' with personality — which to us is essentially a configuration of attitudes — may provoke an accusation of dualism. From personal experience I know that in present-day philosophical opinion any inclination toward dualism is considered as bad as was disbelief in the Trinity in mediaeval times. But really we are not so bad as that. We just try to steer a middle course. We neither identify mind with body nor vice versa, nor do we consider them entirely independent. In practical terms, we do not turn

psychology into physiology or physiology into psychology (I never could make up my mind which would be worse), nor do we sever diplomatic relations between them.

"So here we study the physiology of personality. The following four points are the main centers of crystallization in this unit: First, general tonus: In its positive aspect it is 'a strong invigorated condition of the organism,' as dictionaries would put it — the body condition that is present when all muscles are alert and beg for something to do; when everything in one's body is fresh, light, and clear as a bell; in short, when we feel young and grateful for being alive. When the tonus is low, our body is to us like a beast of burden, weary and obstinate, whose every service can be obtained only through special effort and drive. Both conditions and the main factors responsible for them are studied.

"Our next point is the *endocrine glands* — what they do for us when they are in proper condition and what happens when they are deficient or overactive; their interrelation, their control, and the substitutes for their natural secretions.

"The third item is the nervous system and sense organs. We study their structure and functions, factors favorable and unfavorable to their efficiency, the consequences of their injuries and functional disturbances, the mechanism of reflex action, conditioned reflexes, habit formation, and the like.

"Breathing and its personality value come next. Here we frankly follow the lead of the Orient, especially of the Hindu. Together with them we believe that the rhythm,

rate, and mode of breathing have a very important bearing on one's vitality, disposition, power of self-control, and ability for concentration and contemplation. I cannot go into details now, but in our opinion to know about the value of breathing and to develop control and good habits of breathing are so important that every boy and girl should have a chance to learn them.

Psychologies

"The third unit is our 'mental make-up.' Practically, it is a course in elementary psychology. Naturally the next question is: Which psychology? Lately, as you know, every five years or so psychologists have most graciously come together, and published a volume called *Psychology of Such or Such Year*. I have always wondered what is the real psychology back of these 'psychologies' in print; whether on the part of each contributor it is the comradely sympathy of one who has lost his way for the other fellows who wander somewhat vagrantly in the same maze; or, on the contrary, whether it is the malicious satisfaction of seeing and exposing how obviously unsuccessful and helpless the other members of the crew are.

"Whatever the stimulus may be, the result is rather definite. In its all-embracing variety the symposium looks more like a catalogue of a department store than like a coherent report on the progress of a self-oriented and organized discipline. Accordingly we treat all the present psychologies like a department store. We pick up here and there goods and articles that fit our need, contrive as well as we can to construct what we cannot find in the store,

arrange it all as seems best, and in that way make up our own psychology. What kind of structure is it? One thing is sure — it is not behavioristic. Not that we here are entirely antibehavioristic. We have no objection to a reasonable and not too proselytical behaviorism, as long as it does not pretend to be psychology or even a substitute for psychology. Perhaps in future something good may develop out of behaviorism. Nobody knows; but it will not solve the problems of psychology."

A behavioristic reveller

This reminded me of what Knapp had said to me the day before: "The naïveté with which behaviorists herald and enjoy their 'success' in solving fundamental problems of psychology would be really charming were it not a bit sophomorish. They somehow overlook that their great triumph of scientific efficiency is achieved by the simple expedient of exiling all traces of psyche from the realm of psychology and of basing their ideas concerning mind on denial of the very existence of both ideas and mind. I always think of the method of behaviorists in terms of the following story:

"A citizen was returning home after a jolly party where he had become somewhat unbalanced. A policeman on his beat found the reveller by a glaring light post looking persistently but not too steadily for something on the pavement. 'Have you lost something, brother? Can I help you?' asked the good-humored bluecoat.

"You are right, officer. Certainly, I lost something—a ten-dollar bill," came the answer.

"Seeing no bill nor any opportunity for it to be hidden in

the flat concrete, the policeman suggested: 'Maybe you dropped it somewhere else?'

"'Again right, officer. Sure, I dropped it down there near the garage,' pointed the citizen indefinitely somewhere to the dark beyond.

"'What is the big idea of looking for it here, then?' exploded the policeman.

"'Oh, you understand nothing'—suddenly the citizen lost all his faith in official sagacity—'There is more light here.'

"Exactly in the same way behaviorists justify their procedure."

Personality and attitudes

"To us psychology is essentially the study of personality," Dr. Park continued. Personality is an interplay and flux of attitudes. An attitude is always toward something - big or small, anything from a mosquito bite to the universe as a whole — and a combination or synthesis of what is known about this something, what is felt about it, how it is evaluated, and what is going to be done about it. All that can be experienced only by the personality in question; all others can be aware of it and make a mental picture of it only through interpretation, in terms of their own direct experiences, of what is observable in the actually experiencing personality. So we study/different attitudes, their ingredients, and the relative predominance of the ingredients, and group together those attitudes that tend to appear simultaneously and those that are somewhat incompatible. Then we try to find out what are the different habitual sequences of attitudes. In other words, we try to

understand prevalent patterns of the simultaneous and temporal grouping of attitudes. Next we investigate what different patterns come together and how. In this study of habitual configurations of the pattern groupings we are very close to a description and formulation of personality patterns.

"Formally all this study is very much like the study of music. One may start with single sounds of different pitch and timbre, which are analogous to our attitude ingredients, and then learn which of them go well together and what is the nature of different intervals and simple chords. Next could be taken up combinations of simple chords and of different tones of an orchestra into one sounding moment or a chord in a broad sense; then the modes of successive changes from one chord to another. Finally in this way typical habitual patterns, melodic, harmonic, rhythmic, orchestral, and intensive, can be registered and formulated for a piece of music or for a group of compositions. Sometimes it seems to me almost certain that the similarity between attitude psychology and appreciation and study of music is deeper than in their formal and diagrammatical aspect only. But this would carry me too far away from our work, so I had better drop the topic at present.

"To be sure this progression from small units and ingredients to the whole, both in music and in psychology, is not the only way and not even the best way. The opposite course from the whole (whether it be personality or a piece of music) to its parts in many cases is more advantageous. In fact, both approaches are complementary and have not much value separately.

"In presentation our method is mainly inductive — the case study. As in other sciences, for instance in biology, in addition to the data of one's personal experiencing, we often use, especially in the beginning, material preserved, sometimes even stained, injected, and partially dissected. I mean that our cases are fiction and drama characters as well as historical or actually existing personalities. Later we venture, though with great caution and consideration, to study different personalities within our own group and to direct observation. The more cases studied, the more generalizations and typical patterns formulated, the greater is the general ability to understand personalities.

Intellect and reasoning

"Out of the general mental make-up we separate one aspect as a special unit. It is called intellect and reasoning, meaning the ability to build concepts and to operate with them. It includes practical logic in a broad sense without its epistemological and metaphysical aspects, and the general methodology of problem solving either by actual or mental experimentation.

"I am afraid this unit needs a few words of explanation. Within the space-time co-ordinates of our generation, in the midst of the superindustrialized society of the third decade of this twentieth century, it would be a waste of time to dwell on the importance of human intellect, of its efficiency, and of everything which fosters it. So much indeed is heard among educators at present about 'stimulating thinking and encouraging the critical attitude' that sometimes it seems as if this were the primary and final purpose of edu-

cation. Unfortunately this would be too good — and too easy — to be true.

"Paradoxically, in spite of great respect which school people have for intellect and reason, practically nothing is done for systematic development and guidance in the technique of reasoning. Neither logic nor any equivalent for it is to be found among the subjects usually offered to high-school students. True, there is a rather common assumption that efficient dealing with problems, introduced by other subjects and activities, is effective enough and sufficient. Here is where we disagree. In our opinion it is not enough; it is only an introduction, often even only an invitation to an introduction. With the exception of supreme geniuses, nobody can be made into a good violinist by merely presenting him with a violin or an opportunity of listening to music.

Stimulating 'mathematical ability' or encouraging a 'mathematical point of view' by confronting the students with a variety of cases in which the mathematical method can be applied, is not sufficient to produce a good, self-dependent, and constructive mathematician. A violinist needs systematic and persistent guidance and drill in the ways of using his instrument, and a mathematician must make himself acquainted with pure mathematical methodology and technique as developed and accumulated by geniuses who worked before him. We see no reason why the same should not be true in the case of reasoning. Neither would an amateurish dilettantism do here.

"In my opinion the main reason why the methodology of reasoning is not offered in schools lies in the fact that until lately we have had so little to offer. The traditional Aristotelian static logic of settling difficulties by conceptual readjustment is not sufficient, not comprehensive enough for our experimental, relativistic, and perpetually self-reorienting mentality. Nor does the conventional meager appendix of Mill's inductive canons, attached to deductive logic, improve the situation much. But recently some interesting work has been done in colleges in courses dealing with reflective thinking under different titles. Using what we there find suitable and adding material worked out by ourselves, we have built up a unit, which is very helpful to our students.

There are three parts in it; or, more exactly, the work is done along the following three lines, since in actual work there is no distinct temporal or structural partition between them:

"We begin with the material that is common knowledge—namely, spoken language. Everybody knows it, everybody uses it, but not everybody realizes that words are more than words; they are concepts. Here perhaps I had better check myself so as not to start a quarrel with logicians and psychologists. I had better say that words are centers of crystallization or symbols of concepts, though for my immediate purpose it does not make much difference. Anyway, language is studied not as a medium of communication, but as an instrument, a vehicle of thought. It sounds like an extreme platitude, for of course everybody knows that language is a vehicle of thought! Again, everybody knows it, but not many, especially among high-school students, realize all its implications.

Grammar and reasoning

"Failure to see these implications is, for instance, at the bottom of the tragicomic position of grammar in our schools. In old-fashioned schools students are forced to take up grammar and they inevitably try to evade it; in progressive schools teachers try to evade it, but inevitably are forced to take it up. In fact, grammar is much more than a set of rules of 'correct and standard English'; an understanding of the real nature of grammar suggests the proper approach to it. In a ritualistic and dogmatic way, without a warning or request for consent, grammar imposes on us a system of logical, epistemological, and even ontological categories and relations and forcibly keeps our mind within them.

"Thus nouns bring in objects, entities, and facts, mainly related to the static aspect of the universe; adjectives stand for qualities; adverbs for space, time, cause, and effect factors of experience; verbs for action, change, and processes; singular and plural numbers introduce the eternal problem of one and many; transitive verbs, the relationship of subject and object, and when compared with intransitive verbs, the contrast of the active and passive aspects of experiencing. The eternal puzzle of universal and particular, of abstract versus concrete is at the bottom of the distinction between the and a or of their omission. The modification of the same root, such as a play, to play, a player, playful, a playmate, and the like, shows how many connections each phenomenon has with others, how many factors may be involved in a situation, and from how many points of view it can be approached. The questions to which subject, predicate, and clauses offer answers make an almost complete list of the lines of inquiry that suggest themselves in almost every investigation.

"I could extend the list of illustrations, but I think you already see what approach to language and grammar we use in this unit. Briefly, it can be summed up as an effort to make students conscious of the fact that the language they speak is a distinct methodology of reasoning and that it introduces a set of logical tools which we use constantly without being aware of it.

"The next step is to help students to realize the other and negative side of the situation, namely, that language, like many other ritualistic and uncritical methodologies, is not sufficient, not efficient enough, and often even misleading. We still call a week end in New York a holiday, though hardly anything holy is left in it. Lately even the failure of banks to meet their obligations was associated with holidays. The word stiff has fourteen meanings in the dictionary and the word to make twenty-one. When we use words like freedom, education, brotherhood, culture, utilitarian, or democracy, in most cases we do not know what we really mean by them; even if the speaking person himself happens to see the meaning clearly, those into whose ears the words enter have very limited possibilities of knowing what is meant by the speaker. So here enters the necessity of some technique for more efficient dealing with concepts and with words as their carriers; in other words, the necessity of logic.

Dynamic logic

"I cannot go into details just now, of course, but essentially all our work is a quest for definition and definiteness

generally; our plan is to build a technique for it. We do this in the spirit and terms of dynamic logic of continuity and relativity, based on the law of the included middle. I know that it sounds extremely technical and involved; but if you happen to know what I refer to, it is really not so bad as it seems. If you do not know - well, then I am afraid it would be too long a story to explain the whole matter and I had better just drop the subject, saving that we have found the dynamic logic more comprehensive than the traditional Aristotelian logic of the excluded middle, more suitable to the modern mind, and — what is perhaps most important educationally — easier to learn and to teach. Definition by contrast, concepts as continua between extreme poles, the necessity for determining the point in the continuum meant in any particular case — all that the students grasp early and learn to use with facility and satisfaction. But again I have plunged into technicalities; please excuse me.

"The last part is the theory of experimentation. But before I come to that I had better mention that in the second part we also give considerable attention to the use of formulae and diagrams in indicating and working out the relationship among concepts or units of thought generally."

"Do you introduce symbolic logic also?" asked Dr. Mook.

"Oh, no," answered Dr. Park; "in its present shape and high degree of abstraction, we do not see any educational use for it, especially at the high-school level. We use formulae mainly as a device in definition, representing by symbols all the essential factors of the situation in question and their quantitative relationships, in order to be sure that in any

particular case no element of importance is overlooked. The main purpose is to help in applying general ideas to individual cases and not just an analysis of the general patterns of abstract reasoning, which is the main interest of symbolic logic now.

Mental experimentation

"Going back to experimentation, I have only to say that the bulk of work is done in the Universe Division; no doubt, you have heard about it there. We only review what they do and in addition touch upon the historical development of the experimental technique, its effect on the progress of civilization, and its advantages and limitations. However, one point on which we put special emphasis is what we call mental or imaginative experimentation. The crucial point of the whole procedure of experimentation is comparing the expected consequences of a hypothesis with actual facts. This can be done in two ways: one, by producing actual changes in the environment; the other, by mentally considering the data relevant to the problem. For instance, in order to find out whether adding three cents to five cents would make a sum of eight cents, I may put together three pennies and five pennies and count them one by one, as perhaps a child would do; or I may do the same operation in imagination only, as all of us actually do. The latter type of procedure we call mental experimentation and consider it extremely important.

"In our opinion efficiency in this procedure is one of the most important ingredients in a genius. So you now understand why we attribute to imagination such an extremely important part in making a high type of personality. We value imagination also from another point of view — again connected with the nature of genius. One step in experimental procedure is usually somewhat neglected in analysis and education; that is, the appearance or birth of a hypothesis. Its coming into existence is taken for granted as if it were a 'gift from heaven.' The only thing we are supposed to do about a hypothesis is to test it by checking up its consequences and in that way accepting or rejecting it. But this is precisely the least important, the most routine, part of intellectual work. Granted time and technical resources, almost any competent person or group of average technicians in the field can easily accomplish this. We do not need geniuses here. But creating a hypothesis, and a good one, is always one of the earmarks of a genius.

Observation, memorization, imagination

"Unfortunately, as I have already said, we have very few investigations and even less knowledge about the formation of hypotheses; but a few points concerning this seem to me reasonably clear, at least formally. Structurally every hypothesis is a combination of certain facts and data concerning the field of inquiry in a certain relationship. Obviously the mind which forms a hypothesis must first have a sensitiveness to the facts and data in question; in other words, the power of observation in that field. Second, it must have an ability to keep the data in useful condition; in other words, 'retain' them or have a good memory for them. Finally, it must possess an ability for grouping and regrouping them in many patterns and combinations; that

again is essentially imagination, even more like fantasy than purposeful constructive imagination, because most of the new and important hypotheses by their very nature are unusual, startling, and fanciful. The higher the degree in which the three qualifications are present, the greater the number of hypotheses we have a right to expect and the greater the chance to produce finally the proper, all-explaining one. I have dwelt on this a little more in detail than I should perhaps, but I did it purposefully because it will help you to understand why we here, and especially in the Center, put into our intellectual training such an emphasis on building habits of observation, memorization, and imagination in addition to thought stimulation by asking and answering questions, a procedure which is so fashionable now. I think that is all I can tell you now about this unit, and I must go ahead to the next."

Here Dr. Park made quite a long, almost uncomfortably long, pause. He was obviously deep in thought, looking up at the ceiling, his fingers tapping the chair arms.

EVALUATION OF PERSONALITY

Good personality

"The next unit is perhaps the most important of all," he began at last. "In a sense it is the final achievement; in another sense the starting point, but definitely the climax of the entire work of the division and even of the whole school. We give it the title: 'What makes a good personality?' The topic indeed is most profound in its significance, most complicated in all its ramifications, and most difficult to

reach any definite answer concerning the inquiry launched. If one happens to reach some definite conclusions or conviction on the subject, it is even more difficult for him to convince others of the validity, truth, and value of his findings. We realize all that fully, and just because of it we believe that youth must have all the guidance, all the help, and all the co-operation which adults can give, when struggling with this immense problem which no sound and normally developing human creature can escape or evade. We are doing our best and are very busy with the task, but it is not easy even to tell what we are doing. Perhaps it will clarify the picture if first I tell you what we are not doing. It is at least easier and really not less illuminating than to tell what we are doing," he said.

"First of all, when working together with our students, we do not aim at forming a common conception or description or a mental picture of the ideal personality to which all others would be somewhat inferior. To us that seems neither possible nor desirable. Since the essence of personality is to be unique and different from other personalities, obviously it would be as disastrous and senseless as to proclaim that the Ninth Symphony or the Pathetique or Stravinsky's Sacres is the ideal music, or that Botticelli's Spring, Leonardo's Mona Lisa or some one of Picasso's canvases is the ideal picture. In many cases perhaps we should not be able even to list several pictures or pieces of music in the order of their excellence.

"This points to the other thing we are not trying to do. We are not making any list of requirements for an excellent personality, by using which one would find out what is the

most excellent personality in general or which of two specific personalities is the better. This kind of technique can be very useful in all forms of engineering. One can make, for instance, a quite workable list of requirements for a certain building material, or razor blade, or motor, or diet, or trolley-car device, but the method of exact scoring is of no use and is often even misleading in the field of appreciation or in our terminology in the realm of culture. A few bars of a simple melody played by an outstanding violinist are an incomparably higher kind of music than a learned but commonplace symphony played by an acceptable orchestra and conducted by a competent conductor. A few lines of Matisse on a square of paper, perhaps even violating some canons of drawing, may be more excellent than a mammoth academic canvas which satisfies all rules and conventions of the profession except that of being interesting. In the same way an illiterate peasant girl may be a greater personality than a brilliant, scholarly, cultured, and polished urban. The fundamental uniqueness of a piece of art and of human personality may play havoc with any experimental scale or requirement formula.

The methodology of evaluation

"Then perhaps you would ask: How can one learn what makes a good personality, what are we doing to solve the problem, and what generally can be done about it? We are doing what people have been doing for centuries when they were confronted with the problem of appreciation and evaluation whether of wine, or tea, or music, or poetry, or human character; we are trying to develop taste and erudition in the field of experience. You are interested in how we do that? First and fundamentally by providing abundant opportunities, facilities, stimulation, and encouragement for contemplating the objects in question. If one wants to develop taste in teas, sample them; if in music, listen to it profusely, with concentration and affection for it; if in painting, meditate for hours before pictures. In our case we contemplate, study, and meditate upon as many personalities as we can through direct contact, biography, fiction, painting, music, poetry, etc., as I have already described.

"This is very important and quite necessary, but not sufficient, except with the geniuses of very high standing. The great majority of us cannot achieve much exclusively on our own footing without à certain system, without sharing and comparing personal experiences with the experiences of others, without an acquaintance with the accumulated experience of the race, especially of the specialists in the field, and last, but indeed not least, without the guidance of a master. All this help from outside is needed, not necessarily to be agreed with and followed blindly, but to serve as a field of action. In cases of extreme radicalism and revolutionism it is perhaps even more necessary as something to disagree with and to repudiate.

"The essence of this methodology of appreciation and evaluation is in suggesting lines and directions of investigation, modes of evaluation, and sets of potential values. For instance, in the contemplation of a painting one may pay special attention to composition, color scheme, distribution of light, lines of design, perspective, kind of stroke used, significance of pattern, the mood expressed, effect on ob-

server, whether striking and sudden or quiet and accumulative, and the like. Each of these items, such as composition, or color scheme, again offers many lines of inquiry, such as symmetry, balance, centralization, use of background, or use of cold, warm, monochromic, complementary, bright, or subdued colors. Each line of inquiry is of course accompanied with evaluation indicating the advantages or disadvantages of symmetry, or of the use of complementary colors, or whatever it happens to be.

"The same thing is true in music. If one listens to, let us say, a symphony, he can concentrate particularly on the attitudinal content of it; that is, on something which the composer tries to indicate by legends like adagio misterioso, or allegro giocoso, or con fuoco; or one may analyze form, harmony, melodies, rhythm, instrumentation, and volume and intensity of effects. In every direction of inquiry in turn, other subdivisions may be suggested, subdivisible again and again. For instance, take harmony. It alone will provide material enough for a life study, each unit of it suggesting its own modes of evaluation and potential values. For instance, a chord like c-e-g has certain possibilities and limitations and a specific quality and value quite different from c-d#-e-g#-a; but these characteristics, as far as their actual value in any piece of music is concerned, are only provisionally prima facie. The pattern of which they are a part may change their characteristics considerably. I am telling you all this by way of illustrating what we mean by potential values and modes of evaluation. Now, we use very much the same situation and the same method in the study of personality.

The formal lines of inquiry

"What lines of inquiry and what corresponding values would suggest themselves here? I shall begin with those that are indicated by our conception of personality in its structure and form and therefore in a sense to be called *formal*. Personality to us is not real, full-fledged personality unless it is *conscious of itself* as something larger and more comprehensive than any single attitude. As long as one sleeps or is in a semistuporous condition due to drugs, or hypnotic suggestion, or to an injury; as long as one is not aware what happens to him as a whole, he has no personality. Or, rather, it does not manifest itself. So a degree of consciousness of one's self as I becomes a potential value of personality.

"Here a curious trick of the English language must not be overlooked. The Fates decreed that a rather common, very embarrassing, and uncomfortable state of mind is referred to in English as 'being self-conscious.' It is most misleading; perhaps somebody may think that we here stipulate something that is close to 'being self-conscious' or that leads to it. In fact, what we have in mind is the reverse attitude. It is perhaps the best guarantee against the 'self-consciousness' which is mainly a result of insufficient awareness of one's self as a whole, accentuated by an exaggerated awareness of others and of some petty ingredients within one's self. You could hardly imagine Socrates, who preached and practiced 'Know thyself,' as being self-conscious; or even Napoleon, Mussolini, or Lenin, who were certainly aware enough of their respective selves. Also, the desire and attempt to 'know one's self' should not be confused with the morbid and incapacitating brooding over

some isolated, usually some insignificant, aspect of one's self which is to a large extent a punishment for neglecting Socrates's precept.

Unity and balance

"Another suggestive characteristic of personality is its oneness, its unity. As soon as any one element of personality or a group of them shows a serious separatistic tendency or rebels against the personality as a whole, the personality is disrupted; we are in the realm of the abnormal and insane. Hence unity, co-ordination, integration, balance, and harmony are indicated as *prima facie* values.

"Integration and balance must be effective in two different dimensions. One, more general and static or structural, if you like, is the balance among different modes of experiencing. The traditional comical 'college professor,' the one-hundred-per-cent 'business man,' and the extreme 'bohemian,' illustrations of the overintellectualism that kills action and emotion, of exclusive 'engineering' tendencies, and of lopsided aestheticism and emotionalism, are good examples of unbalanced personalities. Sometimes all the important modes of experiencing are present and active, but they act quite independently. All of us know the type of person who has one well-established set of ethical and religious ideas and ideals, another definite and different standard and custom in business, still another group of traditions and attitudes in his personal and family life, and above all these an elaborate intellectual philosophy of life that has hardly anything in common with the other factors of his personality which I have just mentioned. They would produce a violent clash and dissonance if he introduced one to the other; but, since this has never been tried, they go on in their separate existence until some emergency comes which breaks the partitions and starts the debacle.

"The other phase of integration and harmony is more dynamic and temporal. It is concerned with the successive attitudes which in their completion form the flux of mental life. Obviously, if any newly acquired attitude is entirely independent of what has happened in the past, something is wrong; either there is no room for personality, or it is considerably out of joint. A certain harmony, a consistent following of the pattern, is essential. The harmonious personality is always 'true to itself'; the more harmonious it is, the more it is true to itself. That is the reason why we know what can and cannot generally be expected of any particular personality as long as it remains sane.

"To be sure the integration and unification must be effected with great care, caution, and taste. Otherwise it is more likely to lead to disintegration and degeneration of one's mental life. There are several situations in which the unification may be made harmful. Perhaps the worst of all is the simplified method of averaging, of turning one's personality into a uniform ribbon of standardized, homogeneous, self-repeating experiencing. It inevitably leads to disintegration of personality factors and to degeneration of the personality as a whole. The result would be the same as in an attempt to solve the problem of balancing colors in a picture by mixing together all the pigments in question and painting with the resulting muddy conglomerate. A person who suffers deeply when his friend dies, who is

ecstatically happy when in love, who is very intellectual when playing chess, and who, when dancing, does not ponder the problem of the general significance of the dance—this personality is more integrated and balanced than a colorless character who faces everything with the same wishywashy lukewarm attitude.

Personality as a process

"The next thing we know concerning personality is that it is active, dynamic. It is to a large extent a process. It continuously changes, reorganizes, rebuilds itself. For this action it needs favorable conditions and absence of hindrance. This brings in such values as, first, tone, vigor, and liveliness of personality as contrasted with sluggishness; and, second, freedom. The first factor is obvious and relatively simple. The second is very complicated and bristles with problems. I shall not enter into the controversy as to whether freedom of personality is a reality or an illusion, not because I consider the problem irrelevant to educational philosophy or unimportant. On the contrary, in my opinion it should be of the most vital interest to any educator. But obviously I cannot start such a discussion just now. I shall only mention that Dr. Beeman, by a rather ingenious application of some aspects of the modern methodology of physics — and I do not refer to the principle of indeterminacy — has made quite convincing to most people here that 'freedom of the will' is at least as valid a reality as any other realities in our experience. But this is another and quite a long story. However, illusory or real, freedom for continuous self-organization of personality may be handicapped from inside and outside, though this distinction is, to be sure, only relative.

"Fixed and powerful general tendencies in conflict with the general pattern of a personality, such as suspiciousness, hatred of or contempt for people generally, greed, fears, are obviously great obstacles to the normal development of personality, and I classify them with the *inner* factors. Uncontrollable, automatic, reflexlike reactions to some particulars of our environment, such as suffering because of a hard bed, or the inability to get a new dress, generally an inability to stand privations or particular situations — things of that kind I would classify as *exterior* hindrances. Freedom of personality from automatic mechanization and uncontrollable 'passions,' as a line of evaluation, again must be used with great care and moderation, since an infinite flexibility in mental life easily tends to turn into a jellyfishlike bonelessness and completely disoriented indifference.

Originality

"Uniqueness as an intrinsic attribute of personality—you know even all fingerprints are different—points to the value of originality. Everybody who has had the experience—and who has not, in our section of the time-space continuum?—would agree that there are few things more nauseating than a society of standardized minds, even if they are standardized on a rather high level. Against this background, any fresh and different idea or emotion, however simple and insignificant it may be in itself, sparkles like a diamond. It is certainly obvious; I mention it only to show you that the 'originality' line of evaluation also

grows naturally out of our idea of personality and is in a sense implied by it. Where our conception of personality is especially helpful is in evaluating what is usually called 'social relationships.'

The supreme value of personality

"The fundamental assumption of all our speculation is the supreme value of personality. Generally we mean human personality—'the variety of human features.' For people who believe in the reality of higher types of personality, the higher types I presume would represent the higher values. But in order not to introduce this controversial assertion and to stay within the common stock of more or less undeniable experience, we assume the supreme value of human personality. Now, the attitude toward personality as a supreme value inevitably invokes a respect for it in all its manifestations. And the respect again inevitably introduces as functional values: sincerity, integrity, and avoidance of oppression. Sincerity is a word not easy to define and explain. Perhaps because it is one of the fundamental elementary postulates which cannot easily be derived from something else, but which themselves lead to many derivatives and elaborations.

"Descriptively it is fundamental in a person-to-person relationship. It touches the very essence of personality. One cannot be sincere or not sincere to anything except to a personality, either his own or somebody else's. Normatively it is also extremely essential. Sincerity is always and necessarily present as long as a personality is treated as a supreme value. As soon as a personality is used as a means

to some ulterior purpose, sincerity disappears; vice versa, the loss of sincerity subordinates personality-to-personality relations to something else. Sincerity naturally excludes deception and untruthfulness, except certainly when deception may be motivated by some higher consideration of respect for personality, if this is possible.

"Again, the avoidance of oppression, coupled with the above-mentioned value of uniqueness and originality, makes a very strong foundation for *tolerance* as a value."

Content values

Dr. Park stopped, looked at his watch and continued: "Perhaps this will do for the lines of inquiry which are derived from the analysis of the concept of personality, which in that sense may be called formal. As you see, all together they cover a comprehensive field of characteristics; but of course this is not the only source of values suggested. In addition many other concrete lines of evaluation are offered by the subject matter of the other units of our division which I have already outlined: appearance, the physiology of personality, our mental make-up, and reasoning. Any category of these units suggests a possible set of values. Just to give you an idea of what I mean by that, I will take a few illustrations.

"As all of us know, some people have such facial expression and such presence and posture that when they merely enter a room, it seems as if the sun becomes veiled with clouds, or a cool draft fills the room. There are other people of whom you get only a glimpse and feel ten years younger. Some of us possess a most contagious vitality. Some always

carry a most depressing atmosphere. Some people are clear and accomplished thinkers; others confuse and hopelessly muddle the simplest problems they take up.

"But perhaps the richest, most many-sided, multicolored, and specific variety of values is supplied by the material dealt with in the Culture Division. Obviously sensitivity to and achievement in friendship, love, religion, art, adventure, and any other of the sixteen domains of experiencing listed in the Culture Division are extremely powerful factors in determining the value of personality. Since you heard all about them in the Culture Division, I shall not now say anything more, except that my just mentioning the subject is by no means a sign of underestimating its importance and value.

"In conclusion I shall touch upon a few points important in understanding our position. You have already realized how much we stress the relativity of values, especially the modifying power of the relation of any single value to the general pattern of their configuration. Here I should like to take up first the modifying power of age and generally of previous stages of experiencing in shaping the standards of evaluation. The difference between the requirements and expectation of a child and of an adult is of course obvious to everybody, but the same difference between an adolescent and an adult is much less obvious. From the age of eighteen or twenty on, modification in judging experiences in religion, art, love, and friendship is very seldom given proper attention, if any. A good illustration of what I mean would be, in the domain of love, the ascent and collapse of Victorianism and flapperism in our times; and

in the past, the failure, as universal patterns, of both orgiastic sensualism and the complete exclusion of all 'carnal' elements. Although each of the modes of erotic experience may have its value even for different stages of a single love relationship, when imposed as the mode to the exclusion of all others, it becomes misleading and harmful.

"More generally failures of many movements in religion, art, and ethics often are due to the same reason. Some attitude quite interesting and valuable in itself becomes imperialistic, strives for an exclusive domination, and finally collapses, often losing even its genuine partial value.

Strength versus beauty

"All this leads to our attitude toward the eternal contradiction of the two fundamental tendencies in ethical tradition. As all of us know, from Cato and Marcus Aurelius to Carlyle and Ibsen, and from Petronius and Catullus to Oscar Wilde and Thoreau, there always have been the two ceaselessly struggling and conflicting currents.

"But perhaps Miss Brandt has already touched upon it in connection with the last culture unit?" Dr. Park interrupted himself.

Knapp nodded affirmatively and Dr. Park continued:

"Well then, in an impressionistic staccato I had better sketch for you the categories of each trend most important from our viewpoint and then take up what I am driving at. So here on one side we have the ethics of control, of action par excellence — power, achievement, effort, duty, virtuousness, service, justice, exploits, sacrifices, heroisms, greatness, grandeur, dulce et decorum est pro patria mori

(or for any other worthy cause for that matter), good citizenship, integrity, straight consistency, loyalty, fidelity, reliability, sturdiness, sticking to the point or objective until you get it or it gets you, stern earnestness of purpose, persistence — all together, a strong personality leading a noble and pure life.

"On the other hand, the ethics of contemplation, of sensitivity first, beauty, significance, joy, ecstasy, thrills, blissfulness, elation, originality, creativeness, brilliancy, talent, companionship, friendship, love, intimacy, tenderness, forgiveness, tolerance, freedom from cares, lack of tension, spontaneity, poetic flexibility — all together, an interesting colorful personality living a rich, magnificent life.

"In this counterdistinction of strength against beauty, of righteousness against joyfulness, as you probably guess already, we do not take one side against another. On the contrary, we accept both of them and consider them not contradictory, but complementary, factors. In fact, to us one approach is the methodology of excellence in control, and the other the methodology of excellence in contemplation.

"Consequently one of the greatest aims and objectives of education is to build personalities that are capable of both attitudes, versed in both techniques, and also able to use both with discrimination and taste, always according to the requirements of a situation without a deforming lop-sidedness.

Their harmonization

"Of course there is nothing essentially new in this conception. In fact, balance and harmony always have been

the most persistent dream and ideal of humanity. Perhaps the two most appealing personalities in religion, Christ and Buddha, both represent exactly this ideal balance of strength and sensitivity. In the ancient ideology, stoics and epicureans, quarreling theoretically, if actually consistent, would reach almost identical patterns of attitudes and behavior, though starting from different premises.

"At present one may find a craving for the same balance even in such light and very widely read types of fiction as detective stories. Their most popular heroes, like Sherlock Holmes or Philo Vance, no doubt owe a considerable part of their fascination to the simplified combination of power and sensitivity. When their never-failing and superhuman power of control over elusive circumstances and clever adversaries is not in action, they just must either play the violin very dreamily and contemplatively, or go to a high-brow concert or etching exhibition, or demonstrate their refined taste in antiques or in some peculiar variety of china. So it seems that the same ideal of harmony in personality is admired and sought among the spiritual giants as well as in the rank and file of humanity.

Suffering and personality

"There is one particular case of the harmonization and adjustment between strength and sensitivity that in my opinion must be singled out because of its comprehensiveness and broad application. That is the case of *suffering* and *sorrow*. In our industrialized and citified civilization there is a rather rapidly growing and quite peculiar attitude towards suffering. It is considered more and more as a kind

of a social disease, as something very dreadful and indecent. It must be avoided and escaped at any price and by any means; if nevertheless one happens personally to encounter it, the fact must be thoroughly concealed and camouflaged. Be 'just fine' or show to everybody that you are fine, and 'keep smiling' — that is our present popular 'smart' motto, especially in times of prosperity. Sometimes the commandment is reinforced by the powerful argument that it 'does not cost you a cent.'

"We are getting so accustomed to it, we take it so much for granted, that we fail to see the symptomatic significance of the motto behind its formal triviality; but in fact it is worthy of serious consideration. Psychologically the attitude is a manifestation of a rather common craving for an unearned comfort. Its equivalent in economic life is 'making money' without producing goods by speculation, gambling, betting, etc. In intellectual life it is contempt for intellectual curiosity, for philosophizing, and generally for being seriously interested in, or 'bothered' by, broad problems.

"Unfortunately sometimes this 'keep smiling, it does not cost you a cent' pattern is given moral and philosophical justification and pictured as a sign of a strong character that masters and conquers suffering. But that is a sad misunderstanding. Actually the attitude I refer to is, quite the contrary, a manifestation of weakness and lack of courage. In order that something can be mastered or conquered, this 'something' must exist, be strong, and offer resistance. But the forced 'just fine' disposition tends to decrease one's very ability for suffering and aims at

reducing it to zero. In other words, these tactics master suffering by not daring to look at it and conquer it by running away from it. This simplified victory (if it may be called *victory*) is in my opinion neither heroic and uplifting nor wise.

"There is considerable truth in Oscar Wilde's phrase: 'Pleasure is for a beautiful body, suffering for a beautiful soul.'

"Reducing one's capacity for suffering inevitably reduces sensitivity and limits the personality's powers of experiencing. Especially does it handicap the ability to understand others and to sympathize with their sorrows and joys. It isolates a person from his fellow men and even from himself.

"Our position on the problem is quite clear. Of course, one should not purposefully seek suffering, or indulge in it, or boast about it before one's self or others. But when suffering comes, it is wrong and childish merely to dismiss it, to close one's self against it, to be ashamed of it and conceal it. We believe that suffering and sorrow must be faced manfully and treated courageously and with respect; that all the new meanings, significant attitudes, and wisdom that it brings should be incorporated into one's personality to cement, refine, and humanize it.

"Our last unit, Improvement of personalities," continued Dr. Park, after a short pause, "though important, is practically somewhat like an anticlimax as far as the presentation of our point of view is concerned. So perhaps I had better stop for a moment and give you a chance to ask questions. I am sure you have plenty of them."

SOME IMPORTANT PROBLEMS OF METHOD IN STUDY OF PERSONALITY

Indeed, every member of the visiting committee had a question. Dr. Stone started first: "My question is very simple, namely: whether your treatment of the personality problem is scientific or not? It seems to me that the issue involved is of fundamental importance; that is the reason why I put the question."

Before answering, Dr. Park paused a moment, then slid deeper into his chair and, tilting his head a little to one side, said with a smile, "Although I am not much of a psychologist myself, I venture to guess that your question is essentially of an assertive nature and really should sound something like this: Your methodology is so patently unscientific that I just cannot see why you stick to it and neglect what has been done in the field lately by modern scientific psychology."

"Perhaps not exactly, but very nearly," replied Dr. Stone with a smile.

The meaning of the "scientific"

"First I shall answer your original question," continued Dr. Park. "You see everything depends on the definition of the concept *scientific*. If you choose, as you probably do, to interpret it as following the requirements, canons, and methods of modern experimental exact sciences at their best, for instance, as in physics, then I admit in our study of personality we are not very scientific.

"But if you agree to accept as scientific a procedure that

best fits a certain field of phenomena and gives the best known results in dealing with them, then we hope we are more or less scientific, at least more scientific in this sense than we would be if we were more scientific in the first sense of the word. Why? you may ask. I have to be very dogmatic here; I believe that the methodology of the experimental exact sciences is based essentially on the assumption of the existence of identical units in terms of space and of the repeatability of events, which is perhaps the same thing expressed in terms of time.

"If a certain assertion of mine is challenged and I want to prove it experimentally, I only have to reconstruct the conditions in question and in that way produce the results to which I referred in the challenged assertion. This would be possible only because of what I have described as repeatability. The exactness of an assertion or of a procedure requires definite quantitative relationships, usually in the shape of formulae made up of numbers or their symbols. This means measuring or counting, which in turn assumes measurable or countable identical units. But perhaps the most important fact is that, in the exact sciences, in dealing with different items, in putting them together and separating them, in combining and recombining them, the net result of the procedure in any single case can be at least potentially expressed by comparing the initial number of units in question with the final number of units; in other words, by an increase or decrease in the number of identical units. In that sense the procedure is essentially a onedimensional affair.

"This methodology works beautifully wherever the fac-

tors of repeatability and identity are predominant and unrepeatability and variability are subordinate. But just because of this, the methodology will not work in our field since the conditions here are reversed. Personalities and attitudes are essentially unique and unrepeatable. They are essentially qualities; therefore their combination and recombination, the coming of new elements and the fading away of old ones, do not result in an increase or decrease of identical units of a certain kind, but lead to the creation of a succession of entirely new situations and patterns. A few drops of rose oil added to a soup do not increase or decrease something in the taste of the soup, but produce quite a new entity so far as the taste of the concoction is concerned. In the same way an additional sound in a chord forms a new chord, the displacement of an element in a picture composition may change completely the meaning and the pattern of the composition, or a new experiencing may result in a succession of entirely new attitudes. They do not merely increase or decrease previous characteristics.

"So my answer to your question, Dr. Stone, would be that, when dealing with attitudes and personalities, in our opinion the traditional 'scientific' methodology cannot be successfully applied unless it is fundamentally readjusted."

The Ci-division and values

Dr. Bressler was next: "What I should like to hear more about from you is the place of your ci-division in this business of evaluation. As a source of suggestion for what you call the 'lines of evaluation' you took the work of the Personality Division, which is natural enough, and then almost

all the material of the *cu*-division; but you have not even mentioned the *ci*-division. I personally see very well the educational importance of appreciation and love of nature, of being religious, and all that; but, on the other hand, is not a man after all mainly what he *does* and how he *acts?* In your curriculum all this active element is almost exclusively put into the *ci*-division. Surely business men, administrators, politicians who run governments, army people, surgeons, big lawyers, all of them are men of action of the first rank! Also, making machines, working on farms, producing lumber, and the like are again 100 per cent *doing* things. And when you come to values you don't even mention the *ci*-division. Is all that action and work of no value at all?"

"You are right," answered Dr. Park. "From the point of view of benefits, interests, and the comfort of others, what a person does is most important; but from the view-point of evaluation of personality, what a person is seems to me much more telling. For instance, to know whether someone uses his typewriter every day or not, whether he makes a certain number of shoes or cigarettes a day or not, whether he is vice president of a bank or not — all that does not help much to understand what kind of personality the man is. While to know his feeling toward his children, whether he can be impressed by paintings or music or a book, whether he is religious or not, whether he enjoys his golf or does it just for exercise — all that would tell much more about him as a personality.

"Again the main content of ci-division is concerned with producing changes in an environment; from the point of

view of personality directly per se it has hardly any importance. Any big machine could beat each of us in excellence in producing the changes. The significance comes only with attitudes that are attached to the activities, provided they are attached. Otherwise the activity is entirely mechanical and has hardly any bearing whatsoever on personality.

Young Edison's experience

"Just yesterday I happened to read a good illustration of what I have in mind. When Edison was a young man and worked as a telegraph operator, he and his comrades one day were startled by the shouting of newsboys on the street, announcing President Lincoln's assassination. As soon as the first shock was over, they realized that the news could have reached the papers only through their office; but no operator could remember having received this dispatch. When they checked all incoming telegrams they found that only a few hours, indeed almost a few minutes, before, one of the operators had received the telegram, transliterated it word by word from the Morse code, put it on paper in his long hand — at that time they worked in that way — had done all this without the slightest idea that the message was about Lincoln's death. This almost incredible story shows well that 'producing changes in our environment' may take place in quite a machinelike fashion, thoroughly divorced from the life of the personality, no matter how important and complicated those changes are. That is the reason why we are not interested in them as such in personality evaluation, especially since the attitudes connected with them are taken care of by the cu-division."

Relative relativism and the hierarchy of values

The administrator obviously was not quite convinced, but it was Dr. Mook from whom the next question came:

"You have stressed several times that your 'lines of evaluation' are all relative, partial, and conditional; I agree with you that they are. Am I then right in inferring that in your opinion no organized system or hierarchy of values is desirable and possible? Or would this assumption be unwarranted?"

"That is a very interesting question, Professor Mook; it touches upon a most crucial problem," answered Dr. Park with animation. "It is also a difficult question to be answered clearly, especially in few words, but I shall do my best. First, it is true that we put great stress on relativity. We emphasize it so much that we apply the relativity approach even to relativity itself. In other words, our relativity is not an absolute relativism, but a relative relativism; therefore, we consider different values not absolutely or equally relative, but conditional, partial, and relative in different degrees. For instance, sensitivity to other people's suffering and joy is to us more a significant and less partial line of estimation than is sensitivity for different shades of green. Although unfortunately by no means are all distinctions so clear as this one. Nevertheless, due to to this relativity of our relativism the hierarchy of values becomes possible.

"Furthermore, we consider it not only possible but also quite desirable for anyone to build his own hierarchy of values. In fact, we can hardly imagine any personality worthy of being called so without such a set of values. Only again this must be done in the spirit of the relative relativism; the system must be flexible, not overdetailed, and capable of continuous reconstruction. The importance of this requirement is especially obvious when thinking about a set of values for a group. Here the situation is exactly the same as in any particular field of evaluation. We all easily agree that Beethoven's quartets are greater music than Sousa's marches, or that Kreisler's violin playing is better than a locomotive's whistle, but to decide which of several good waltzes by Chopin are the very best would be impossible.

"Again, just imagine a group of young people, virile and attitudinally alert. It would be quite constructive and vitalizing if at a certain moment one member of the group should systematize his values in music, painting, and personalities by listing his favorite music, pictures, and characters in order of their excellence in his opinion. All that would be perfectly all right and desirable from our point of view as long as it were done not too pedantically and not too obstinately; but if every member of the group should try to force all the others to accept his list, it would be obviously absurd and both comic and tragic.

"But, on the other hand, that does not mean that we do not believe in the possibility and desirability of constructively and creatively sharing common value patterns by a number of people. On the contrary, in our opinion, that would be the most ideal basis for forming social groups — much more excellent than the traditions of grouping on the basis of the same locality, the same age, a common occupation, equal financial status, or common political activities,

as is the practice now. The most important point in judging a situation of this kind is how the members of a group acquire the common pattern. Obviously it should not be forced on any group already formed on some other basis, but *vice versa*, individuals must first accept some common pattern and then form or join the group on the basis of the acceptance."

"So I think I am justified in assuming that you who are working with Dr. Beeman are a group formed on the basis you have just described, and that you have a common set of values," Dr. Mook pressed his inquiry. "But what is the relationship of your hierarchy of values to each student's set of values? Do you make them accept your point of view or, in other words, do you try to impose your values on all of them?"

"No, we do not attempt to build in all students one and the same definite and standardized pattern of values," answered Dr. Park. "From our point of view it would be a very gross mistake to use ci-methodology in an essentially cu-situation. But we teach our students all that my colleagues and I have told and shown you. We offer them our lines of evaluation, we try to convince them of the value of our fundamental attitudes, and we help them in their efforts to make their personal systems of values. If you call it imposition we shall not quarrel about it, or deny it, or excuse ourselves.

Imposition, the bogy man of education

"Lately, it is true, imposition has been made quite a bogy in certain educational circles, a kind of educational unpardonable sin. We are not much afraid of it. In fact, we believe that any education is essentially imposition. What would be the use of an educator who guaranteed that, during the time the students are with him, no changes would take place in them; or if changes did occur, that they would occur strictly at random and in any possible direction. But if the changes do take place and in some desirable direction, then the whole fate and life of the students is changed in a definite way and obviously imposition takes place. Everyone who presents music or mathematics to students imposes on his students both the subject and his presentation of it. If a school presents no music or mathematics whatsoever, then the imposition is even greater, because the lack of the experiencing in that field is imposed on the students.

"In fact, in my opinion often the best or worst samples of imposition are accomplished by educators who are radically hostile to imposition. The real alternative therefore is not of imposition or no imposition, but first, whether what is imposed is good or not, and second, how it is imposed. We firmly believe that our fundamental attitudes and lines of evaluation are very helpful and good. We do not conceal it from our students; we try to the best of our ability to help them to get the most out of what is offered to them. And that is all that we as educators can do.

Personalism the common pattern of values

"As far as we — the group of educators working with Dr. Beeman — are concerned, I believe you are right. We have a common pattern of values; otherwise we would not be

able to work so harmoniously and with such common understanding. Besides, I cannot imagine why anyone who does not generally accept Dr. Beeman's viewpoint would come here. This common pattern is, to be sure, very general and provides very comprehensively for our individual variations. I shall not even try to outline it now. Each of you will make the best picture of it for himself from what you have seen and heard here. I only mention by way of recapitulation that the foundation of the whole of our outlook is the acceptance of personality as the supreme reality and value, everything else being derivative from it. If you look for a label for our point of view, I think personalism will be the simplest and most convenient, though obviously we are not responsible for any other points of view that can be associated with this term."

The individual and society controversy

As soon as Dr. Park paused, Mrs. Franck seized the opportunity to speak for which she had waited long and eagerly.

"I must confess, Dr. Park, that I am surprised and even disappointed not to find in your otherwise extremely interesting presentation a proper treatment of the problem of individual and society. In fact you hardly ever used the terms. To us progressive educators education always has been essentially the continuous process of adjustment of an individual to his complicated social and socialized environment. To find that in your educational philosophy the individual-society relationship is not even mentioned is really astonishing. Is it a misunderstanding on my part or an omission on yours?"

"I think you are quite right," was the answer. "At present, to a large majority of educators, education is mainly the social adjustment. In fact, Society has lately become quite a new deity. The concept is idolized, the word capitalized, and everything about it is made distinctly ritualistic. Man is supposed to be born in the original sin of being unsocial and the single purpose of his existence is to be socialized. When it is accomplished 'all is well with the world.' Everything has to be socialized — from socialized recitations to socialized kitchens, and from socialized religion to socialized athletics.

"A person is analyzed strictly in relation to his social groups, evaluated in terms of social virtues or of good citizenship; the main concern about anyone is how well he fits his society. Any doubt concerning the supreme value of society and socialization is considered as a sin against the Holy Ghost. We here do not share in the worship of the new god."

"What is wrong with society?"

"But what is wrong with society? What would an individual be without it? Isn't it an absolute necessity and tremendous power?" Mrs. Franck could not help interrupting Dr. Park.

"Certainly nothing is wrong with society generally, and by society generally I do not mean its present rather deplorable state, except the wrong attitude toward it which I have just described. To be sure it is a tremendous power and as absolute a necessity too as, for instance, money and the digestion of proteins are. What would man be without money and without digestion of proteins? He just wouldn't be at all. But it does not follow that we should worship money or our digestion all our lives.

"Please do not misunderstand me. We here are no haters or enemies of organized society. We see very well the value of it; we by no means want to escape, destroy, or abolish it. Don't take us for 'individualists,' for instance, of the 'rugged' American brand whose pedigree may be traced back to the glories of the frontier life, when all conflicts were resolved, without the costly and slow machinery of state, by the simple expediency of being handy with a gun. Neither do we agree with Max Stierner's philosophical and anarchistic individualism which declares the state and society intrinsically evil. Nor are we devotees of Thoreau's hermitic variety of individualism, as a method of solving the problems of our civilization. We merely try to be strict and consistent personalists. Since we believe in personality as the supreme value, to accept society also as the supreme value would be intellectually erroneous and morally unsound. To us society, aside and above the personalities that comprise it, is either a fiction or a useless structure, usually ugly.

"This makes clear our attitude toward the social adjustment. Identifying education with adjustment to society or even considering the adjustments as the primary purpose of education would be obviously out of place in our orientation. The purpose of education is improving human personalities. The fact that a high type of personality is in conflict with its society does not disqualify the personality, does not brand it as 'antisocial,' but is a strong indictment against the society as antipersonal. If a low kind of personality fits very well into its society, again this does not improve the personality at all; but it certainly disqualifies the society. In both cases what should be done is to concentrate all efforts on adjusting the society to the better type of personality, even if the lower type of personality is made unadjusted by it. To sum it up: In our opinion, primarily per se, the adjustment of individual to society is either amoral or definitely immoral.

"I don't know whether my answer would satisfy you, Mrs. Franck, but it is how we here feel about it.

Improvement of human personalities

"The last unit of our division, though quite important, is rather obvious and technical. By that I do not mean that it is simple and without knotty problems — quite the contrary. The unit is 'improvement of human personalities.' It is divided into three parts. First, the improvement of a personality before it is born. It contains a review of the main facts concerning heredity and a study of the possibilities and limitations of *eugenics* as applied to the human race.

"The second part is *education* or improvement of personality after birth as it is effected by factors and persons other than the personality itself. This is mainly an outline of the history of education, by necessity brief and introductory, with presentation of few fundamental generalizations as they are illustrated by concrete historical material.

"Finally, the third part is *self-education* — what one can and should do to improve his own personality. This part is mainly a formal, logical item of the unit, because its real content belongs to the Center or Self-building Division.

"The last quarter of the last year is given to summing up the past and to visualizing the future. Each student is asked to write a paper presenting his ideas concerning 'human personality as it tends to be and as we want it to be.' The work is done in close co-operation with the same kind of evaluation of society in the joint review of the cuand ci-divisions. It is a very interesting and even exciting ending of our work; students usually enjoy it greatly.

"Well, that is all that we are doing here," bowed Dr. Park in his most cordial manner.

The traditional questions

By that time Mrs. Franck recovered from her outburst of mild irritation in connection with the neglected individual-society problem and restored her attitude of a benevolent conqueror and leader: "That was a most interesting, most stimulating presentation, Dr. Park. I am sure all of us enjoyed every word of it; now we know much more about the ideals of your school.

"Indeed it was so lucid that I even don't know whether we should put our traditional questions to Dr. Park?" she asked her companions. "However, to be consistent I would better hold to the tradition. Even progressive educators may have traditions," she smiled coyly, "very flexible, of course. There are two questions we have found it very helpful to ask in each division: What do you consider to be the most important part of your division work, and what is the greatest contribution of your work to the development of students?"

"As you said, you practically know my answers, which

therefore will be very brief. The most important part of our whole work is clarifying our understanding of what makes a good personality. Our most important contribution is building up the belief that personality is the fundamental value and forming the habit of evaluating everything on the basis of this belief. Against the background of what I had said before, I am sure you understand what I mean without any further explanations."

SPECIAL EQUIPMENT FOR STUDY OF PERSONALITY

A curious reading room

After final greetings we left the room, led by Knapp, who turned back near the door and said to Dr. Park: "Even if we are in a hurry, Don, I will not forget to show them both the portraitorium and the library."

Dr. Park smiled back gratefully, and shook his finger in mock admonition.

"The portraitorium and library are Don's pet projects," Knapp explained to us. "He spent so much energy in designing and arranging them that he wants everybody to see and admire them."

The library turned out to be an excellent and very complete collection of biographies. Everything was arranged with fine taste and convenience. The most interesting feature was the reading room, connected with the library proper by a small door through a heavy wall. The room was round and its high ceiling spherical. Around the wall, or more exactly in the wall — for each chair was inside of a niche — there was a row of deep, large chairs. Each one of them

had an individual desk, adjustable in height, inclination, and distance to its chair. In the center of the room rose an ellipsoid structure of such size and height that it just screened the opposite side of the room. The finish of the walls and of the central ovoid was dull and like a slightly clouded sky in color and pattern.

When we tried the chairs I realized that, sitting deep and leaning against the back, one would see practically only the soft, cloud-like design whose grayish involutions at closer contemplation revealed the mother-of-pearl effect of many bright tones.

"Don believes," explained Knapp, "that in studying biographies the most important part is not memorizing facts, or even analyzing the events and characters, but living in one's imagination with the personality in question and, perhaps even better, through the experiences of the person. That type of contemplation requires a maximum of bodily comfort, complete silence, and generally an environment most favorable for creative meditation. That is why he designed this room."

The portraitorium

"The same requirements he followed in his portraitorium," added Knapp when we left the library. He opened for us one of the several doors marked *Portraitorium*. The windowless room we entered was wedge-shaped like a slice of a gigantic birthday cake with its central part cut off. The smallest wall opposite the door was almost completely occupied by a screen. In the middle of the room were three easy chairs.

Knapp presented to us a catalogue where some eleven hundred different portraits were listed and asked which one we would like to see. Somebody suggested Darwin. Knapp took from a small shelf on the wall an instrument that looked very much like an automatic telephone, and dialed the number of the portrait. In a few seconds the light in the room gently died out and on the screen appeared the patriarchal features of the great biologist.

"The central projecting apparatus, working automatically, has five projecting objectives," explained Knapp. "Four of them serve the four small booths like this one used for individual or small-group contemplation. That takes up exactly one half of the circle around the projector. The fifth objective serves the large room used for regular group work, lectures, and comparative analysis of portraits. Don especially values the small booths and for the same reasons as in the biography reading room. Really they are very conducive to the creative contemplation needed for intuitive understanding of people represented by the portraits."

"But what if the portrait dialed is already in use in some other compartment?" asked the administrator.

"Well," answered Knapp, "then, as in the case of the telephone, 'the line is busy' and you have to wait. A blank square appears on the screen to tell you that. But it happens seldom because we have several copies of pictures that are used often."

DIVISIONS OF DR. BEEMAN'S SCHOOL

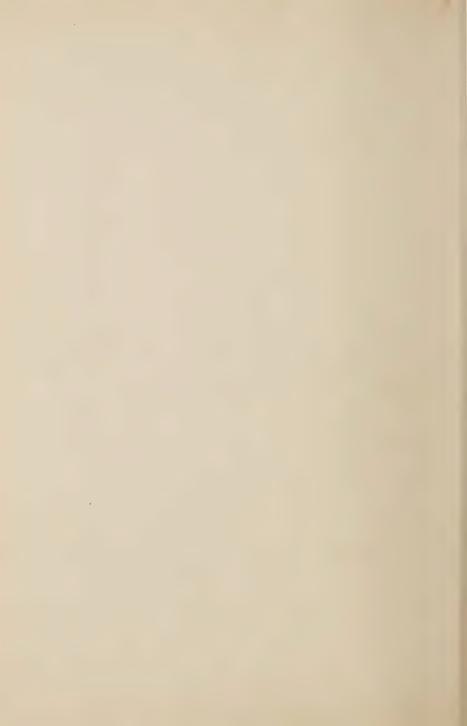
THE CENTER	FERSONALITY-BUILDING OR SELF-BUILDING	1. Physique 2. Health 3. Strength 4. Manners 5. Patterns of action 6. Habits of thinking and study 7. Contemplation 8. Self-control 9. Attitudes 10. Friendships 11. Philosophy of life	12. Ideals, ambitions and plans
	PERSONALITY	I. Study of personalities 2. Appearance 3. Physiology of personality 4. Our mental make-up 5. Intellect and reasoning 6. What makes a good personality 7. Improvement of personalities	REVIEW Human personality as it tends to be and as we want it to be
CULTURE	INTRODUCTORY SURVEY OF THE PAST	1. Religion 2. Art 3. Games and sports 4. Festivals and social gatherings 5. Adventures and travel 6. Helping others 7. Family 8. Love 9. Companionship and friendship ship 110. Enjoying nature 11. Beautiful things and interesting personalities 12. Philosophy 13. Humor 14. Rhythm of routine 15. Achievement 16. Joy of life	o pe
CIVILIZATION	INTRODUCTORY SI	1. Food 2. Clothing 3. Shelter 4. Fuel 5. Utensils 6. Sanitation 7. Arms and armaments 8. Communication 9. Transportation 10. Machinery 11. Use of metals 12. Sources of energy 13. Trade and business 14. Money and finances 15. Property and ownership 16. Government 17. Care of the young 18. Settlements and homes	I. Review of history II. Modern civilization and culture and their problems III. Our future society as it tends to be and as we want it
THE UNIVERSE		1. Evolution 2. Energy, its manifestations and transformations 3. Matter, its structure and transformations 4. Life, its phenomena and forms 5. Scientific technique 6. Scientific experimenta- 7. Transporta 7. Transporta 8. Communica 9. Scientific experimenta- 7. Scientific reasoning 7. Trade and and calculations 7. Money and 12. Sources of the form of	REVIEW

EIGHT

THE CENTER

O R

SELF-BUILDING DIVISION
OF THE SCHOOL



THE CENTER OR SELF-BUILDING DIVISION OF THE SCHOOL

THE MOST IMPORTANT DIVISION OF THE SCHOOL

"Now let's go to the Center," said Knapp, leading the way. "Pratt is already waiting for us in his office."

I began to feel almost excited. All through our visit we had heard the Center mentioned many times; always it was taken for granted that everything in the school led to it and culminated in it. It was really thrilling finally to enter this Inner Sanctum. Through several winding and narrow passages—it seemed to me that the whole quaint building was bored with them like an ant hill—we finally came to the door of Pratt's office. Knapp pushed a button in the wall and the door opened softly. A few feet ahead of it in a thick and heavy wall was another door that opened in the same noiseless way; we stepped into the office.

My first impression was very distinctly of something classical, like a Greek temple or atrium. The room was not very large, but considerably higher than usual; it looked as if it were cut out of a huge mass of marble, very white and flooded with clear fresh light. The light came partly from two large windows, one in each side wall, and partly from a recess in the walls immediately below the flat ceiling. From there it spread in all directions as readily as if it were forced

into the room by pressure from outside. Very soon, however, I realized that there was nothing specifically classical either in the architecture or arrangement of the room. On the contrary, if it could be connected with any particular style, there was a so-called modernistic tinge to it. But in spite of it the vague feeling of classicity in spirit was definitely present, emanating from the remarkable balance of all proportions and the laconic economy in ornamentation.

Bas-reliefs

The only decoration that I could see at first was an oval marble bas-relief of a Christlike head looking straight at me from the back wall. The face, of divine kindness, sensitive almost to the point of suffering, was blissfully joyous and expressed immense inner power. Under it, on a slender rectangular block of marble, entirely plain, in a crystal vase that was also plain, stood a single rose, fresh and magnificent.

Later I noticed that two other bas-reliefs of the same kind were on the side walls. On the left wall there was a rather large rectangular plate showing an oriental sage sitting in the traditional posture of meditation, with just a suggestion of trees, flowers, and birds around him. Opposite him on the right wall against a background of clouds was pictured a helmeted figure of an aviator, his hands on the wheel before the dial board of his machine. The relief was so low and the lines so delicate in both figures that I hardly could see them without a special effort; but the more I looked at them, the more I was impressed by the craftsmanship and expressiveness of the work.

A massive rectangular desk stood in perfect symmetry against the back wall. It was made of some lustrous material of deep mahogany shade. There was nothing on its flat top except a telephone, an inkstand, a blotter, and a leather folder. Two light modernistic easy chairs stood symmetrically before the desk.

The space between the two doors, that I thought was a passage in a thick wall, turned out to be built into the room and looked from the inside like a booth. Between it and the walls on both sides were low and comfortable divans. A pale, silver-blue rug, thick and soft, covered all the floor of the room.

A disappointment

Pratt, who was sitting behind the desk, stood up to greet us; soon we all were settled on the chairs and sofas.

I watched Pratt with great interest and was quite disappointed. I expected something entirely different. There was not a single item in his appearance, except perhaps his eyes, that would attract my attention or intrigue or impress me.

He was a middle-sized, one was tempted to say, "chap," youngish, with regular features, abundant blond hair combed backwards and short brushlike mustache. He was dressed in a darkish-brown suit, well-fitting but common, which was matched by a nondescript kind of a tie.

His eyes, however, were really unusual — big, penetrating, forcible. There was another almost uncanny peculiarity about them. I don't know how he managed it, but all through his talk I had a feeling that he was addressing me

specially; this was because he seemed to look straight at me all the time. I was sure that he did not single me out for one reason or another and that every one of us had the same feeling.

Consequently, I myself hardly could turn my eyes from him; I soon became aware that in the process of this forced contemplation his face grew on me, becoming more and more significant, expressive, and interesting. Even his youngish appearance that at first surprised me unpleasantly was vanishing, making his age very difficult to guess. The transformation went on steadily through the whole interview; when we left Pratt's office, all his features were impressed upon my mind with a haunting intensity as most striking and forcible. My initial attitude of indifference changed into a feeling of deep interest and respect; behind his reserved appearance I found great understanding and sympathy.

Pratt's lecture begins

"Our division has two names: The Center and the Self-building Division, or the Personality Building Division as some of our instructors prefer to call it," Pratt began without preliminaries. "Both are fairly descriptive and indicate the twofold nature of our work. The first name—the Center—is more in use, being shorter and geographically obvious. As you know, we are located in the center of the building. This is certainly not by accident. Our position equally close to all other divisions is necessitated by our function to centralize, to unify, and to balance the work of each student and in a sense of all other divisions.

RELATIONSHIP BETWEEN TEACHER AND STUDENTS NECESSARY FOR THE WORK OF THE DIVISION

Teachers' visits

"This is done for each student by his special teacher, a member of the staff of our division. We consider the work of these teachers extremely important, perhaps the most important in our whole educational scheme. It begins even before a student enters our school. One of the conditions of acceptance for each candidate is that his prospective special teacher shall spend a week as a guest in the candidate's family. In that time the teacher learns everything he can concerning the habitual environment of the student, the type of his family life, the people with whom he associates, and his interests, likes and dislikes, habits, manners, health, and idiosyncrasies. At the same time, guided by our detailed questionnaires, the teacher also learns about the student's past, heredity, previous education, and special experiences. Besides collecting all this information, another purpose of the visit is to establish personal relations with parents of the students and to learn their wishes, ideas, and ideals concerning their child's education, career, or general future. These personal and delicate matters can be discussed satisfactorily only in friendly talks and in natural, leisurely conversation, not in short office interviews inevitably abstract and formal. On the other hand, the visit also gives to parents an opportunity to learn more about the school and its ideals in the same informal and natural manner.

Getting acquainted

"These visits usually take place in summer or early fall before the school begins. As you know, the first semester of the first year is taken up by the introductory courses. This is the busiest time for the special teacher. He is continuously in very close touch with his new students and watches carefully their habits of work, abilities, interests, and reactions toward different aspects of the school life. At the same time different specialists of the Self-building Division also make thorough observations of students, each from his special point of view. A battery of psychological tests is offered to students. Instructors of other divisions also diagnose the newcomers in terms of the work done under their guidance. With all these people every special teacher is in constant, everyday contact. He collects all information and helps all other observers, supplying them with the material at his disposal. He organizes all his impressions and data into a unified picture, and from day to day writes down a rather detailed summary of what he learns concerning his charges.

"By the end of the introductory period the teacher usually has a pretty good idea about the qualifications and characteristics of his students. Using all this accumulated knowledge, taking into consideration the wishes and plans of parents, consulting freely all other instructors, the special teacher together with his students then makes up a program of the study for each of them, outlines the most important points to be emphasized, the weak points that must be gradually strengthened, and the probable shortcomings against which a special care must be taken.

"When the program is approved by the head of the Center and the students begin to work on it, the teacher maintains the same close co-operation with them and their instructors. He constantly watches whether the students have work enough, and at the same time not too much; he sees that the needed balance between the requirements and tempo of work of different divisions is maintained; he is especially watchful concerning the work habits of the students and their improvement in this respect.

Learning to know students

"All this quite arduous work of the special teacher we consider of primary importance. Without it the excellent motto of modern education: 'Do not teach subjects, teach students,' remains a dead letter.

"As it is impossible to teach a subject without thorough knowledge of it, it is equally impossible to teach a student without thorough knowledge of him. To acquire the needed knowledge of each student is a gigantic task that we cannot expect from each instructor. To accumulate this necessary knowledge is the function of the special teacher; he sees to it that students are properly taught by individual instructors and by the concerted effort of the whole school.

"Above all other manifold duties of the teacher perhaps the most difficult is establishing sincere, close, and friendly personal relationship with his students. That is really the crucial point, which determines whether the teacher is a success or a failure. In fact, the teacher educates his students only in one respect. He teaches them how to educate themselves. This can be done only if one succeeds in winning the confidence, respect, and friendship of his students.

"Usually by the end of the first year the relationship between a student and his teacher is well established. The student is pretty well settled on the right track; technically there is less work on the part of his teachers. But this does not mean that the relationship is allowed to weaken in intensity. Quite the contrary; the co-operation between the teacher and student is growing more and more profound, firm, and effective, although perhaps it is less noticeable to a casual observer.

"As a rule a student has the same teacher all through the school. Occasionally the teacher is changed if the desirable type of relationship does not materialize. For certain students we consider it helpful to have that type of friendship with different personalities; then after two years the student is transferred to another special teacher.

Self-building

"No matter how significant this integrating work of our divisions may be, its other function — self-building — is far more important. Indeed, all that is done in other divisions would not amount to anything beyond academic intellectualizations and rationalistic lip service unless each student learned how to develop constantly and systematically his own capacities and abilities needed for knowing and understanding the universe we live in, for maintaining and promoting our civilization, for sharing and creating cultural values, and for evaluating and improving his personality. And that is exactly what we are trying to do here.

"Although a personality is a thoroughly interrelated unity, and although whatever affects its one characteristic also influences directly or indirectly all its other tendencies, nevertheless from a practical point of view it is very helpful to single out some particular aspects of personality as the most convenient avenues of approach and most effective points of attack.

BUILDING A BEAUTIFUL BODY AND INVIGORATING HEALTH HABITS

The physique

"I may as well begin with the physique. Anyone who appreciates sculpture and painting knows how beautiful the human body can be. Anyone who ever visited Coney Island beach or its equivalent has learned how ugly human beings often are. Following the thousand-year-old tradition from primitive savages to overcivilized dwellers of modern cities and from millionaires to poorest wage earners, humanity has been spending a tremendous amount of time and effort on beautifying its faces and heads, be it a mere shave or an elaborate makeup. Everybody looking in a mirror wishes to see a beautiful or interesting or just a pleasant face, and almost anyone's wish is gratified.

"At present that is not enough. Due to the constantly growing interest in athletics, sports, camping, swimming, and sunbathing, together with the unmistakable trend of our fashions to reveal anatomy more than to conceal it, the whole human body as well as the head becomes an object of constant observation both by ourselves and by others. However, hardly any serious adjustment to the new situa-

tion has been attempted either by individuals or by schools. We do not neglect the problem. As in any other problem of this kind, there are three steps in the procedure: a thorough survey of each individual situation, determining the direction and pattern of improvement wanted, and choosing a technique for the improvement.

"First, each student faces an examination by Dr. Bellinder, our school physician. By the way, this term is not quite correct here; at least it is not comprehensive enough. In Dr. Bellinder we had the good fortune to find much more than just a traditional school physician or pediatrician; in other words, primarily a specialist in children's diseases. In fact, he is no specialist in any diseases, but is mainly an expert in health.

Educational medicine

"In saying so I am not quibbling with words but emphasizing a very important point. Early medicine aimed mainly at curing maladies or alleviating their consequences. Later, more and more emphasis was put on prevention of diseases. At present, at least in education, I think we are ready to strive not only for elimination of ailments, but also for a more constructive program of continuous improvement of our children's health as a fundamental positive value.

"From this standpoint our Dr. Bellinder is a forerunner of a new and badly needed type of specialist, who perhaps could best be described as an expert in educational medicine. We have at present firmly established disciplines, of educational philosophy, educational psychology, and educational sociology. Why not of educational medicine? The branch of the science that is concerned with the problem of physique may be called plastic therapeutics, by analogy with the well-known plastic surgery.

"After the posture, figure, musculature, fat tissues, and condition of bones and joints are thoroughly investigated and analyzed and all possible information concerning gland functioning is acquired, the main directions of improvement are outlined.

"Each case is then treated strictly individually. We have no one ideal or standard for everybody and do not attempt to turn all our students into Praxiteles' semigods or modern athletic champions and football stars. Although best types of physique are constantly kept in mind for guidance, in each concrete case the actual situation itself indicates what should be done. You would be surprised how much can be done.

"Many defects are so obvious that even an untrained observer can easily suggest their elimination. Expert guidance accomplishes real marvels. I cannot go into technical details. Essentially it is a question of diet, exercise, massage, and sometimes gland regulation. About diet and gland control you may get a better account from Dr. Bellinder himself.

"As to the use of exercises, the necessary type of training is provided by putting emphasis on certain kinds of games and sports and eliminating others. In addition, some special types of calisthenics are suggested, most of them without any apparatus, some with special devices that are generally very simple.

Self-prescribed massage

"Massage with few exceptions is self-massage after some introductory training. It is closely connected with exercise. Dr. Bellinder established a rather interesting fact that under conditions of complete physical and mental relaxation the human organism tends to produce semi-automatic motions that are a combination of calisthenics and massage. Since the motions are a direct response to actual conditions of the organism at the time, they vary from day to day and have an unusually vitalizing effect, stimulating the parts of the body that need it most. This method of 'self-prescribed' exercise is still in an experimental stage but promises great possibilities.

Students' co-operation

"In all our work one of the most important points is securing intelligent and willing co-operation on the part of the students. We work with them rather than on them. By this I do not mean that we do only what students are pleased to do at any given moment. On the contrary, we never surrender our educational responsibilities, experience, and leadership to students' whims or immediate impulses. But we dislike to lead our students blindfolded and mold their characters without having them aware of our aims and purposes. Such procedure would violate our main principle of respect for personality and dehumanize all relationships in our community, degrading them to a mechanical level. Besides, educationally we always aim at strengthening the capacity for building up and creating one's own life and for not being easily swayed by outside forces and influences.

Therefore we always try first to convince our students of the value of the different steps of our educational work. If they fail to be convinced, they are at least entitled to know whither we lead them.

"The first step in ensuring co-operation is to make the whole situation clear to all concerned. In the case of improving one's figure and posture, one must first learn what kind of posture he has now. Curiously enough, as nobody has an adequate idea of his speaking voice, so very few people know how they look. We begin with preparing good moving pictures of individual students, with especial emphasis on the points to be improved. Each student is shown his posture with necessary comments and is given an opportunity to compare it with pictures of someone of approximately the same build and age but without the defects. Usually this introduction is sufficient to make the students most eager to do all that is advised by Dr. Bellinder. Later, from time to time we take their pictures again and compare them with previous films to show the progress made.

Health

"After the physique the next point is health. The importance of health is so obvious that I will not go into it. However, a few words about our working conception of health would not be out of place. The absence of structural defects and functional disturbances, together with the capacity to live a long life undisturbed by illness, does not cover the requirements of satisfactory health conditions. From the point of view of personalism, being undisturbed and

unhandicapped by one's bodily ills is not enough. Some positive factor must also be present. On the objective side it is the proper and sufficiently intense tonus of physiological processes; on the subjective side it is the continuous feeling of one's bodily welfare and the direct enjoyment of one's bodily vigor.

"Among many habits contributing to this joy-of-life feeling we cultivate especially the following: eating habits, especially chewing, elimination, breathing, relaxation, sleep, and the semiautomatic exercise I already referred to.

Eating habits

"There is nothing new in calling attention to the importance of thorough chewing and a generally quiet and relaxed attitude at meals. Every book on hygiene does it. However, practically the situation is quite different. The same people who would at every meal train their children in polite table manners until the proper habits are well established almost without exception are quite satisfied if the important physiological table habits are only mentioned or discussed in biology courses and brief 'health' talks. We take special care to have these habits actually built by systematic everyday training.

"We pay the same attention to elimination habits. We have many reasons to believe that in addition to the immediate beneficial effect of the training its main value is realized later in one's middle and old age.

"The three last mentioned functions — breathing, relaxation, and sleep — are closely interrelated: Sleep brings deeper and more regular breathing, together with almost

complete muscular relaxation; relaxation and regular breathing are conducive to sleep.

Relaxation

"Rest is a biological, psychological, and social necessity. All of us rest; otherwise we could not carry on; but unfortunately only the very few rest efficiently. Here, as with other functions, success is in proportion to the degree of intensity and concentration achieved. Most of us relax only partially and in this way waste the time of our rest. Lately the capacity for relaxation among western nations has been distinctly on the decrease. One hardly would expect anything else. The congestion in cities and apartments, the advent of movies and radios, continuous increase in the number of people driving cars, feverish development of transportation and communications generally, the invasion of all fields of human endeavor by noisy mechanisms, the merciless industrial competition, and high-pressure efficiency drives - all work for increasing tension and against the practice of relaxation. Consequently more and more people suffer nervous breakdowns, 'run-down conditions,' irritability, and a craving for narcotics and stimulants.

"The very worst result of the pressure is perhaps its tendency to destroy creativeness and beauty in our lives. On the other hand, the ability to relax, to put aside tension and anxiety, is one of the characteristics of geniuses and of generally efficient and successful people.

"There are three valuable aspects of relaxation. In the first place is the rest effect; the fact that, after relaxation,

activities are resumed refreshed and intensified. Second, under conditions of proper relaxation certain processes in the mind tend to continue even better than under conditions of continued effort and purposeful work. Often pressing problems are actually solved in the time of relaxation, the solution appearing somewhat unexpectedly at the completion of the period of relaxation. Finally relaxation is a necessary precondition for launching any intensive and concentrated creative activity. I once heard Stokowski say: 'Silence is the canvas on which music is painted.' I should like to generalize further: Relaxation is to any creative activity what silence is to music.

"To build and increase the ability for relaxation is not an easy task. It requires long and continuous training. Without going into detail, there are three technical devices, three skills which we help our students to develop: complete general muscular relaxation, establishing and maintaining automatically sufficiently deep and rhythmical breathing, and contemplation of certain symbols, images, ideas, and attitudes that are conducive to rest and to what sometimes is described as 'peace and stillness of soul and body.' Later with experience the active anticipation of this coming 'peace and stillness' also becomes a very important factor."

The psychologist's doubts

"But what is the reaction of your boys to the attempt to keep them in a 'complete general muscular relaxation,' contemplating 'the images that are conducive to stillness of soul and body,' as you put it? Have you any difficulties with them?" somewhat unexpectedly broke in Dr. Stone. An appreciable amount of irony sounded plainly in his question, but Pratt remained entirely unperturbed.

"I have heard this question in one form or another many times, usually from the protagonists of the theory that 'children are active and like doing things'; I am always somewhat sorry to disappoint them. No, we have no more difficulties in that case than in most other subjects and activities. Of course we begin very gradually and carefully; but as soon as students get results and see that with this kind of rest they save time and work better and quicker, only technical difficulties remain and the problems of motivation and securing co-operation practically disappear. not forget that what may appear somewhat peculiar, farstretched, and perhaps artificial to an outsider is a part and parcel of our life here. As long as students stand that life as a whole, which they do pretty well," he said, smiling, "they quite naturally accept our rest training and breathing training and all our other 'peculiarities.' To be sure there are some individuals who cannot relax properly, as there are others who cannot sing, spell, or master quadratics; but these are exceptions. If the training had been extended down to early childhood, even the exceptions, I believe, would become fewer and fewer."

Pratt made a short pause, looking at us. No more questions appeared and he continued.

Our breathing habits

"The importance of a proper supply of oxygen and generally of fresh air is now almost universally appreciated. Lately we became quite fresh-air-conscious. We require a

certain number of cubic feet per student in classrooms and insist on proper ventilation, open windows, sleeping porches, and all that. But, curiously enough, rather seldom is it realized that providing fresh air is not the whole problem of the hygiene of breathing. Dropping a child in a lake does not necessarily lead to his best possible use of the water around him or to its enjoyment. In the same way surrounding a person with fresh air does not automatically secure the best possible use of it. In fact, the breathing ability and habits of most of us are very poor. Of course we possess an automatic mechanism for intensifying respiration with the increase of our muscular and perhaps glandular activities. That is why we use exercise to refresh ourselves. But we have no automatic mechanism for maintaining proper intensity of respiration when our muscles are not active enough, especially for periods of prolonged and intensive thinking or contemplation, though the high general tonus depending on respiration is here also necessary for success. Since our cultural development and the building of our personalities as well as the promotion of our civilization depend considerably on this type of activities, establishing the needed breathing habits is of paramount importance. The orientals realized it long before westerners appreciated it. We here follow their tradition and try to make breathing deeper, generally more intense, and also more rhythmic and regular.

"To us breathing is significant and valuable in the following aspects: when it is intensive enough as a means for supplying needed oxygen; when it is of proper rhythm as an essential factor in relaxation and rest as I have already mentioned; and when it is well controlled as a powerful factor in the technique of self-conditioning, to which I will refer more in detail later in connection with other units."

Self-conditioning?

"I am looking forward with great interest to your presentation of the 'self-conditioning'; but since you have already mentioned it, would you mind explaining in just a few words what you exactly mean by 'self-conditioning'?" Dr. Stone interrupted again. "I must confess that to me it sounds more like a contradiction of terms than anything else. As I understand it, at the basis of conditioning is always a definite reaction of an organism — which in your connotation corresponds to self — to a definite stimulus introduced into its environment, as for instance when gastric juice is profusely secreted at the sound of a noonday whistle. Conditioning to me is essentially the reaction of 'self' to certain 'conditions' outside of it; this makes the 'self-conditioning' a rather self-contradictory term."

"I think it is my fault," smiled Pratt. "We here think so much in terms of self-conditioning that we take the term entirely for granted; by sheer habit I assumed that it was taken for granted by you too. I'd better explain myself.

"From our point of view conditioning in a broad sense means a habitual appearance of a certain state of affairs in the personality in question as soon as a certain event takes place. This event may be some happenings outside the personality produced by forces independent of it; then this is 'conditioning' in your sense. But it is also possible that this event is produced by the personality itself either in its environment or within its own mind; then it is what we call 'self-conditioning.' This is a rather abstract statement, but perhaps you will accept it just now as a preliminary one; I will return to our health problems.

"To finish with the breathing education, I will just mention that in its technique it is a series of exercises performed partly in groups, partly individually, under the very careful guidance and supervision of a teacher until they become well-established and controlled habits.

Sleep — the brother of death or a servant of life?

"Skills in relaxation and breathing to a large extent solve the problem of sleep, since they invariably help to induce needed sleep unless external conditions are extremely unfavorable. The importance of sleep is obvious; the amount of time spent and in a sense wasted in sleeping in the course of one's whole life is tremendous. Again very little has been done for *sleep culture*.

"Lately more and more attention has been given to the quantity of sleep, especially of small children. They are sent to bed at certain hours, must have a nap in the middle of the day, and if they do not sleep when they are supposed to, they are forced to it by means of different direct or indirect punishments. In this respect we are distinctly in the mediaeval stage. The mediaeval magister thought that if a student after having been put in front of a textbook did not learn, the main thing he needed was his teacher's instigation. Many of us now think, or at least behave as if we were thinking, that if a child after being sent to bed does not sleep, the main thing he needs is also instigation. The

problem of sleep cannot be solved in this simple way. Under present conditions of our civilization, with its reduced muscular activity, continuous strain, and overstimulation, the business of sleeping has ceased to be the almost automatic fool-proof procedure that characterizes cats, dogs, and savages, who sleep with greatest ease and proficiency. The wealth of sleep-inducing preparations advertised in popular magazines is a witness to the fact. It is only natural to expect that our modern ways of going to bed should be as different from primitive sleep as our present procedure of preparing, serving, and consuming a meal is different from dogs' and cats' food getting,' as they put it in biology textbooks.

"First, we try to make bedrooms really sleeping rooms. Unfortunately very often a conventional bedroom is connected with the idea of sleep only by its name and by the fact that there is a bed in it — often a not very sleep-inspiring bed either. The shape of the room, its general arrangement, its furniture, and its wall decorations are often by no means soothing and restful, but on the contrary angular, sharp, and irritating. In our sleeping rooms everything from the shape of the ceiling to the color of a drinking glass is considered from the point of view of its contribution to the sleep-inducing capacity of the room.

"Special attention is given to light. In fact, neither a completely dark nor a brightly lighted room is favorable to sleep; the sudden change from light to darkness — the common practice now — is more a disturbing shock than a signal to sleep. In our bedrooms you find a very simple arrangement by which pushing a button turns all direct

lights off and gradually makes diffused light dim. After a while that also fades off. If by that time a student is not asleep, he pushes the button again and the operation is repeated.

Bedtime story's return

"We also believe that the old-fashioned bedtime story was psychologically a useful and wise idea. At present, with the advance of the modern prim, efficient, and 'scientific' nurse, the bedtime story is vanishing. We should like to have it back in the nursery, perhaps a bit changed, modified, but with all its glory and warmth and coziness intact. On our age level instead of the bedtime stories we use music and poetry. The time before going to sleep is very opportune for a soft and not too prolonged meditation. Each student can dial to our central victro-radio station a selection of the night's program he wants. The loudspeaker for that time is deprived of all its loudness and adjusted to a limit of soft audibility. If an order is not repeated, the music automatically fades off in fifteen minutes.

"Another very detrimental conventional tendency is that of large dormitories with a large number of sleepers in the same room. It is exactly as wise and practical as congregating children in large groups in times of epidemics, so that the negative conditions of one child could easily spread and affect others. From a strictly hygienic point of view individual sleeping quarters are best; but if the students are very congenial and good friends, sometimes two or even three in a room are acceptable.

"However, no matter how useful and effective all those

arrangements are, essentially they are mere instrumentals to other educative procedures. In our opinion, generally the environment conditioning is chiefly a means for developing skill in self-conditioning. The essence of developing self-conditioning is the increase of one's ability for purposeful arrangement of a series of activities or states of mind and body beginning with easily controllable ones and culminating with those that are hard to control directly, in such a way that each member of the series leads to the next one with considerable readiness. The education or progress in self-conditioning consists mainly in increasing this element of readiness of transition so that it becomes more and more effortless.

"The main elements in sleep self-conditioning are the already mentioned muscular relaxation, proper breathing, and contemplation of suitable images, symbols, and ideas. As in all matters concerned with personality building, these few words in reality mean long, tenacious, and continuous exercise and careful and expert personal guidance. When those elements are more or less mastered, a person acquires a very good control of sleep and in that respect becomes considerably independent of environment. Of course, we don't claim that one learns how to sleep under any conditions and in spite of any mental or physiological disturbances, but the range of disturbances interfering with sleep is reduced greatly.

"Besides this effect on the possible amount or quantity of sleep, the proper ways of inducing sleep also improve its quality. Everybody knows that sometimes a few hours of sleep of one kind are more beneficial than a long night of another type of sleeping. The difference probably depends on the intensity and completeness of relaxation involved. Perhaps a fast sleeper is 'fast' in terms of both the rate of procedure and the intensity of it. In our experiments we collected considerable evidence that properly induced sleep is of a higher type and brings more rest per unit of time. When the better technique is developed, sleep will take less time and make our lives longer. Besides, in a higher type of sleep the subconscious integration of experiences seems to proceed more efficiently and creatively, which also contributes to reducing the element of waste common in some types of sleep.

A day's-work summation

"In addition to all this the cultivated way of going to bed plays an important part in personality building generally. Few things are perhaps as beneficial to it as the habit of summing up the experiences of the day and dwelling on the most important ideas and problems in the atmosphere of calm relaxation and well-controlled quiet just before falling asleep.

"The old-fashioned custom of saying prayers before sleep was a powerful instrument of self-development, as long, of course, as it was not reduced to mere formality. To survey oneself, to organize and reinforce one's fundamental values before facing the coming night and following day, should be a universal and most significant habit of mental hygiene. We do our best to help our students build this habit and to introduce all necessary intellectual, emotional, aesthetic, and religious elements into it."

THE NEED FOR DYNAMIC NORMS AND STANDARDS

The "normal kid" argument

By this time Dr. Bressler's urge to react to the presented ideas, obviously growing for quite a while, reached the active stage and he expressed himself:

"I guess I'd better use the invitation to be frank and outspoken which we have heard so often and ask you a question which is in line with Dr. Stone's query. What is really the reaction of a normal average kid to all this business of holy introspection and mysterious and elaborate ritual in such simple things as going to bed, which is forced on your boys? I say forced because I don't believe that any healthy youngster ever would start anything like that on his own hook unless something is wrong with him."

"Since your question is very much like Dr. Stone's, my answer also will be almost the same," was Pratt's reply; "only you put more emphasis into your question; so I will answer more fully. The reaction of 'a normal average kid' to this phase of mental hygiene is approximately the same as that of 'the normal kid' who has to learn indirect discourse in Latin composition, study his geometry, do his piano practice, follow conventional ways of spelling and punctuation, be on time for breakfast, keep his ears clean, and change his underwear regularly. The normal kid partly enjoys it and co-operates; partly he resents it and resists. The proportion between co-operation and resistance depends mainly on the manner of presentation of the issue. However, some residue of resentment and resistance is nearly always present; the problem may be solved in two

ways: Either one has to reinforce the requirement or let somebody else do the job, as a certain variety of modern schools do. They enjoy cultivating the 'creative' yearnings of children and leave the drudgery of establishing prosaic but necessary habits and skills to home or other less creative and less 'progressive' teachers. Here we don't think that this is either fair or practical; we don't shirk our responsibility.

"How do we do it? Briefly, just as they build roads to ascend mountains, by careful and thorough grading, expert supervision, and providing the opportunity for seeing the advantages of a more elevated position. The procedure is appreciated both by travelers and students.

Subnormal normalcy

"So much for the practical aspect of the problem. If I am not mistaken, your question also suggested by implication that a reaction by an 'average normal kid,' especially a negative reaction, must be taken as the criterion for evaluation of educational activities. On this point we should disagree fundamentally. We here do not believe that there is such a beatific, perfect, and permanent state of normalcy to which everything else is subordinated. On the contrary, in education as in everything else the very essence of progress is a deviation from normalcy, overgrowing it, so that an average normal person of today would become subnormal tomorrow, and a level that is supernormal now will be considered just normal in the future.

"As I understand you, your next point of criticism was a condemnation of introspection. Here we disagree again,

since we believe in personality building, which is impossible without the ancient 'Know yourself'; this in turn is impossible without introspection. We do not forget about the possible dangers of introspection. They are as real as the dangers of sex or of independent thinking. But it does not seem to us wise to eliminate or repress either one of them. On the contrary, they must be soundly and thoroughly cultivated by strengthening the best elements in them and eradicating defects.

Farmer looks at our morning toilet mysteries

"Finally you protest against the mysterious and elaborate ritual of going to bed. Yes, it is more elaborate than common practice now, but what is wrong with it? In fact, all advance of civilization and culture is the introduction of more elaborate arrangements than were in use before, even if they look simpler and work more smoothly. Of course, elaboration is not desirable for elaboration's sake; its real value stands or falls with the result it brings. Here only experiencing the new arrangements and comparing with old ones furnish an answer. Everything is relative, indeed. Compare, for instance, the morning routine of most of us with the getting-up procedure of a farmer in some backward regions of Eastern Europe or, at that, of our Kentucky mountains. He would just awake, put aside his sheepskin coat used as a blanket, sit up, perhaps yawn, stretch himself, put on his boots, and be quite ready for his day's work. Let him see all our paraphernalia, such as pajamas, bathrobe, and slippers. Let him watch our setting-up exercises, perhaps even with victrola or radio accompaniment;

our brushing teeth with the paste or dental lotion; our taking baths or showers of carefully regulated temperature; our shaving, with all the intricacies of the modern safety razor, the ritual of lathering the face, applying lotions and powder, brushing hair and rubbing the scalp with a tonic; then selecting of the shirt, tie, and socks, and going through all the mechanics of dressing. No doubt all that would appear to the farmer distinctly too elaborate, overaesthetic, and rather mysterious. But most of us would not feel especially happy if forced into the conditions of natural simplicity of the farmer, no matter how some of us may hate the futility of daily shaving and other details of the routine. Why so? Because on the plane of bodily hygiene and comfort we as a race are on a much higher level than the more primitive farmer; we don't want to slide down. Unfortunately on the plane of mental hygiene we are very much in the position of the farmer; in this respect everything analogous to the modern morning toilet naturally and 'normally' looks to to us too elaborate and mysterious.

Sunning

"I hope I made clear the main point of our justification of the 'too elaborate' and somewhat unusual procedure we sometimes use here. I will not take more of your time for it, but will finish the outline of our health unit by mentioning only one more detail. That is the extensive use of sunning. We believe in the beneficial effects of exposure of our bodies to the sunlight and fresh air; we encourage it whenever it is possible. In all our outdoor games and other activities students are allowed, if weather permits, to wear a

minimum of bathing suits; on the roof of the Temple there are two solaria, one for boys and another for girls, where they can rest or read and work completely naked.

THE MORAL VALUE OF PHYSICAL PROWESS Strength and sensitivity

"The next point we concentrate our activities upon is physical strength, agility, and endurance. There is not much use in talking about the weakness of being weak and the strength of strength. Everybody knows how handy it is to be strong and how helpless are the weak. But there are some more specific considerations that make it almost imperative for our educational position to put a special stress on physical strength. We are so interested in developing sensitiveness and contemplation that unless they are combined with physical and mental robustness and vigor, we may be easily open to the criticism of being, colloquially speaking, 'greenhouse lilies,' 'soft,' and 'sissy.'

"Besides, in addition to the immediate advantages of being strong, our point of view of personalism requires physical strength because of its general effect on personality as a whole. As weakness creates the feeling of helplessness, inferiority, and insecurity, so strength and agility build up the confidence, balance, and friendliness that affect all manifestations of personality. For instance, even the attitude toward nature is often influenced by this factor. If one can creditably walk and run, climb trees and mountains, carry a heavy pack on his back, and give a good account of himself in the woods, he feels on equal terms with the world around him and is ready to enjoy it.

"Another point: In our present mechanistic, industrialized, and competitive civilization a sensitive and cultivated personality, in terms of the splendid Stokowski simile, a personality of 'overtones,' has not much of social recognition and approval. The immediacy and direct power of heavy weight and bulky muscles appeal to crowds and often to individuals much more convincingly. The suggestion 'to take off coats and settle it' is often considered the best technique for solving personal conflicts. Therefore we believe that at present it is a kind of social duty of the cultivated person to be able to answer the challenge of weighty primitivity in its own language and in this way to assert his own status.

"We believe also that our social duties generally lie more in the direction of adjusting society to human needs and ideals than in the willingness to adapt our ideals to the demands and pressures of present society. In other words, we expect our students to be forming, rather than conforming, elements of society. This means action and often a fight for one's beliefs and ideals. It may be an individual situation when immediate help is needed; it may be a social issue that must win. In both cases, directly in action and indirectly in building the proper attitudes, the ability to stand by one's belief and the moral and physical courage are indispensable. 'There is only one thing worse than injustice and that is justice without a sword in her hand,' as Oscar Wilde put it."

Pugilists and jujitsu

"You speak about physical strength and fighting ability

and their idealistic values with such conviction and enthusiasm, Dr. Pratt, that I begin to suspect that boxing must be one of your principal subjects and that in your yearly calendar of heroes a place of honor is given to Jack Dempsey, or Kid Chocolate, or perhaps to Gene Tunney as a finer personality. Are my speculations correct?" asked Mrs. Franck half jokingly, half sarcastically.

The imperturbable Pratt answered with his usual friendly objectivity.

"I agree with you that if we had to choose among pugilists, probably we should prefer Tunney. He certainly is a higher type of personality; but the fact is that there are no prizefighters in our calendar, and in our physical training we don't use boxing whatsoever. We are against it on several points: first, for its rather savage use of the human face as a punching bag; second, for its limited use of intelligence, relying primarily on the mechanical force of hammering; and finally, because of its unsound and exaggerated interest in what the 'punishment' is and how it is inflicted; in other words, because boxing is too prone to take means for ends and degenerate into a kind of brutal but nevertheless genuine academism which leads to elaborate public exhibitions of glorified human pugnacity with all its primitive emotional entourage.

"As far as fighting is concerned our problem is very clear and simple: how in the quickest, most efficient, and most humane way to overwhelm, subdue, and make harmless a person who misuses his physical advantages over others. We have found that here again oriental experience is of great help. More specifically, we follow closely Japanese jujitsu with few necessary modifications. Jujitsu is a remarkable system of physical development which solves very well the problem of defense and contributes generously to one's physical equipment. I am afraid I have no time to initiate you into the mysteries of the 'soft art' now, and had better go to the next unit.

BUILDING PROPER PATTERNS OF ACTION

Appearance and manners

"From what may be easily censored as too rough and brutal, I have to turn to something that many would consider too soft, effeminate, and over-refined; for when I look for a title for the next unit, I can't find anything better than 'appearance and manners.' The heading outlines pretty well what we have in mind. It includes social manners, ways of greeting and meeting people, table manners, manners of speech—the use of the voice, enunciation, pronunciation, accentuation, choice of words—ways of dressing, and taking care of one's hair, face, and figure, and the like.

"We are quite aware that all these topics are not exactly along the line of certain 'progressive' traditions. On my last visit to New York I heard a pat story about a new girl in one of the emphatically 'progressive' schools, who in a tumult of 'self-expressing' youngsters happened to push somebody harder than she considered proper and promptly said: 'Excuse me, please.' The social consternation that followed was so pronounced that a teacher had to interfere and explain: 'Don't mind her. This is her first day in the

school.' I admit that there is perhaps an element of exaggeration in the story, but the tendency it portrays is real.

"The fact is that, like the renowned gentilhomme who spoke prose all his life without knowing it, all of us inevitably have manners of a sort and present one or another kind of appearance, no matter how much or how little attention we pay to it. Since manners are quite important as symbols and lubricants in social intercourse and individually as a part of personality, it is more desirable, we believe, to have good manners than poor ones. Obviously the desirable type of manners can be built better as an organic part of general educational development than when, like the untouchables, manners are exiled beyond the educational pale. That is why we have this special unit — manners and appearance.

How it is done

"In the actual work of this unit we pay special attention to several considerations. First, our work is to a large extent corrective or, broader, selective. Essentially it is elimination of unfortunate features and putting a favorable emphasis on desirable traits. Everybody knows how often a single unpleasant peculiarity, like an ugly habit of speech or constantly untidy hair or an annoying mannerism, stands out like a blot on a picture and spoils the whole impression. In most instances the handicap can easily be eliminated if its victim is given an opportunity to realize how the defect appears to others and if the co-operative effort of the student and his teacher is persistent enough.

"Second, we are very cautious not to become victims of

standardization and uniformity. As no one coat or hat can fit everybody, there is no single kind of manners good for all. 'All do that' or 'everybody wears it' is not an argument in itself. As a real criterion we usually resort to functional success, questioning whether a certain arrangement performs its function satisfactorily. Of course, we do not forget that for many things in life the main function is being purely decorative.

"On the other hand, we do not foster individualization for the sake of being different. In fact, we always make it clear that many social arrangements and actions have distinct symbolic, communicative value and therefore cannot be primarily individual. In manners and in ways of dressing we have to do exactly what talented people do in the use of language: Each one does not create his own words or grammar, but within the limits of the social significance of symbols expresses himself in a most individual way.

"That leads to the third consideration. Really good manners are not like a mask, imposed from outside, no matter how attractive it may be; but more like one's natural face that reflects moods, attitudes, and purposes behind it. In other words, to us good manners are not a substitute for desirable aspects of personality that are missing, but the organic extension of it. That is the reason why the perpetual smilers who 'keep smiling because it costs you nothing,' and the 'good mixers' who automatically beam with happiness at sight of everybody and unfailingly boil with enthusiasm about everything — why such pragmatic individuals, from our point of view, show quite the reverse of good manners.

The fundamentals

"Fortunately no matter how important manners are as symptoms and indicators," continued Pratt, "they are only a surface varnish. Obviously the real causes determining the value of a personality lie deeper; the next four units of our division deal with these fundamentals. I may call them: patterns of action, ways of thinking, contemplation, and attitudes. To save the time of a possible controversy, I admit from the very start that the classification is in parts overlapping and that the headings do not exactly represent the content of the units. This seems to me both inevitable and unimportant, because personality is such a thorough unity that in dealing with it no exact demarcation lines are possible or even desirable. After all, what is in a container is more important than the spelling on its label.

Patterns of action

"Then what is in the containers? What, for instance, do we include under the title of patterns of action? The unit deals with the kinds and types of activities and attitudes that an individual habitually employs in the course of enterprises and projects he undertakes. Some students are most enthusiastic about any possibility they come across; some are reluctant to start anything new; some pick up almost at once what they want; others first pass through a painful and prolonged period of hesitations and considerations. One type would hold to his choice and pull through thick and thin to the successful end. Students of a different type would hardly ever finish anything, jumping from one idea to another and accomplishing nothing.

"Some know well how to plan and before actually beginning to work make a rather detailed outline of what is ahead of them. Others hate planning and feel the strong urge 'to do something about it at once.' Within the last group those who possess a strong 'horse sense' succeed; others are usually pitifully disappointed by the failure of their impulsive doings and often drop their projects entirely. Some are very punctual about the time schedule they make and work leisurely, others do everything at the last moment, and the most unfortunate of all find themselves always late and behind. There are variations in the standards they are satisfied with, in the rate of work, in the span of attention, in endurance, and so on. I have no intention at this time of exhausting all possible aspects of the students' activities which we deal with in this unit. What I am trying to do is only to give you an idea of what we have in mind by 'patterns of action.'

Theoretical considerations and practical measures

"As practical educators we are not especially interested in the speculations as to whether the differences are hereditary, or the expansion of development in early childhood, or the results of specific environmental conditions. In my opinion, all the mentioned factors and perhaps several others are responsible to a different degree in different cases. The main question is whether these patterns of action are modifiable, and if so, how.

"All our experience tells us that the defects we most commonly meet, such as inability to plan or to pull through up to a successful finish, slow tempo, procrastination, and willingness to be satisfied with low standards — all of them can be eliminated to a large extent by proper treatment.

"As to the question 'how,' I have only to elaborate upon what I said before. The necessary conditions and steps are: the thorough knowledge of the student in question, as a whole personality; specific diagnosis of defects to be improved; negative attitude on the part of the student toward the defects and positive attitudes to improvements planned; and complete mutual confidence between the teacher and his student. The negative attitude toward defects is very important and must be not a mere conceptual statement about them, but real emotional and volitional aversion, which is best secured by making students realize how their peculiarities look to others.

"Curiously enough, an old threadbare corpse of a coat that was with you on all kinds of hikes, travels, and adventures does not look to you half as ugly as some other fellow's garb that in age and experience is just a grandchild to your beloved antique. The same is true about our habits.

"When all the conditions are realized, the actual work is very much like healing and strengthening a weak limb of the body, something like a combination of massage from without and helping to build stronger tissues within. The teacher watches all activities of his charge very carefully and in all strategic moments friendlily and tactfully but firmly leads, supports, encourages, pushes, presses, and guides in doing what under the conditions should be done, be that going on with a project, doing better work, writing a postponed letter, or being on time for dinner. Often the very fact that the student accomplishes something with the

help that was impossible before is enough to prove to him that the effort required is, after all, within his reach. This experience in itself is an excellent stimulus for improvement. Sometimes a more elaborate mechanism of self-conditioning has to be established. For instance, if a boy has great difficulty in making himself write a letter he really wants to write, it is suggested that he start with reading letters received from the person in question, or that for a while he write in his diary first, if he does it easily, and then switch to the letter. Sometimes the drive necessary to make the effort is generated by contemplating motives already well established, such as attachment to parents or friends, loyalty to some cause, or determination to achieve something important."

A short but significant question

"Has it ever worked?" asked Dr. Stone somewhat abruptly.

"This is a very significant question, although I should not be surprised if it is primarily rhetorical on your part," answered Pratt. "It is significant because it points to a crucial educational problem of differentiation between two points of view—two fundamental orientations.. One of them observes the life of children in terms of stimuli and responses, specific reactions to specific situations, and consequently thinks of the process of education as building specific habits and training in specific skills. As the chief and often exclusive objectives of education it considers social adjustment, skill in solving problems presented by actual situations of everyday life, and self-expression. To

those who hold to this orientation the very idea that powerful driving forces may be found in the inner factors I mentioned would be unacceptable.

"A few years ago I myself held the same view, and I was completely satisfied with this position. At that time I considered absurd and preposterous any suggestion that Paul was doing better in algebra because his religious attitude crystallized harmoniously, or that Ann was answering her letters with greater ease because she became more aware of her affection toward her parents. Even if facts like these were proved to me, I would have considered them unsound and sentimental.

"That attitude is quite natural and logical for that orientation. Don't forget that it puts the main and almost exclusive emphasis on direct interaction between individual and environment with a considerable domination of the last. In his behavior the individual only 'responds,' 'reacts'; that means, is dominated by environment. In social adjustment it is the society to which the individual adjusts, in other words, subordinates, himself. In thinking regarded as problem solving, once more it is the environment that furnishes the problems and gives assignments and tasks.

"In the insistence on 'self-expression,' again, any aesthetic value or aesthetic attitude is neglected unless it is 'expressed' or embodied in some factor of environment. Sometimes even a distinct assumption is indicated that if the self-expression is not performed promptly and speedily, the organism is poisoned somewhat as in the case of delayed elimination."

Intrapersonal activities

"Pardon me, but I feel absolutely lost," interposed Dr. Stone impatiently; "just can't follow you. With all your art and music and dancing, your social studies, and your special courses in logic and scientific thinking, now you attack self-expression, social adjustment, and problem solving. Are you really against all this? Do you really deny the influence of environment on individuals and their dependence upon it?"

"No," answered Pratt. "I don't deny the perfectly real and very important life factors you mentioned. Neither am I against them nor do I attack them. But I do deny their exclusiveness and I do attack their undue overdomination which prevails in recent education. To be more specific, there is no doubt that stimuli of environment influence individuals and shape their characters and destinies. But at the same time it is the individual personality which actually picks up stimuli that affect it, selects them, and in this way creates and determines its environment. Which of the contrasting processes is more important? In a conservative estimation they must have at least an equal standing. More liberally and in its social aspects the creation of its environment by personality has the priority.

"Again, the adjustment of a personality to its social group is very important, but side by side with it another process is going on which is even more significant. That is the adjustment of the personality to itself; the adjustment of different aspects of the personality one to another and to the personality as a whole, and the adjustment of the personality of today to itself of yesterday and tomorrow.

The skill in considering and solving the problems forced upon a personality by environment is inevitable and necessary, but at least equally necessary for proper living is the selective contemplation of that same environment, projecting one's self into it, enjoying it, and suffering it. Self-expression, in other words, externalization of different attitudes and aspects of personality, is certainly valuable, but even more fundamentally valuable is the intrapersonal activity of creating desirable attitudes and developing desirable aspects of personality whether they are intended to be expressed or not. This emphasis on the value of intrapersonal activities, as contrasted with exclusive interest in adjustment of and to environment, is the main point that I am trying to make clear in my presentation. It is also the essence of the other of the two orientations which I mentioned above in relation to your question.

The predicament of a thinking boy

"The striking contrast between the two points of view is by no means only theoretical and verbal. It is even more pronounced in the everyday actualities of educational life. In a modern school a student is given an opportunity for doing almost everything: He is expected to listen, read, write, ask questions, discuss problems, perform experiments, play, paint, dance, swim, and make airplanes, doll carriages, and Christmas cards. He is encouraged to do everything except thinking and contemplation in the sense of intrapersonal activities.

"First of all in a modern school the contemplation is almost physically impossible. From kindergarten up to

high school our students are always in a crowd, often noisy, always engaged in 'doing things,' preferably in group activities. If a boy (or a girl) in spite of this continuous and powerful pressure of the immediate environment finds in himself an urge strong enough to make him try to isolate himself from the disturbing surroundings and start to think in spite of everything, you can easily guess what happens. First, all teachers are disturbed: 'Something is wrong with George, he wastes so much time just doing nothing.' If the boy would do his thinking and at the same time tap with his fingers against a desk top, it might be excused as self-expression in rhythm. But 'he is just sitting and doing absolutely nothing'; 'his daydreaming is getting worse and worse'; and 'daydreaming' is, of course, the worst thing possible for anyone to be accused of; it is 'an escape from reality.' 'He is growing into an unsocialized individual and something must be done about it' - usually something is done.

"Even if a youth tries to find an outlet for the same tendencies in a more overt fashion by an inevitably intimate talk with some of his chums, it again severely clashes with the whole trend of group activities in school life and is branded as 'cliquishness,' 'unsound,' and perhaps an 'undemocratic attitude towards his social group.'

"Going back directly to your question as to whether selfconditioning, using inner sources of motivation and generally intrapersonality activities, ever worked, my answer would be: in most modern schools, no. All this hardly ever 'worked' there as part of school life. In our school — yes, it works and very well — not because we are a group of supermen especially blessed by Providence, or from a different point of view a kind of inferior and backward race, but simply because we believe in these possibilities, provide opportunities for their realization, and cultivate them.

Special techniques

"The length of my reply may seem again out of proportion to the brevity of the question, but the issue involved is of the utmost import. So much for the psychological setting. The next consideration is special techniques. Each field of experience has its own efficiency devices. Let us take, as an example, planning. There are several general rules about it that may be learned and applied; as, for instance, clear formulation of the aims of a project, outlining the procedure for their materialization, a survey of available means, and budgeting the time needed. However, perhaps the most important specific training here would be developing the power to visualize all the main steps of the plan in relation to its particular environment; in other words, training imagination. Very often essentially practical and constructive projects fall flat, merely because they are worked out exclusively in abstract conceptual terms without the flesh and blood of reality, which only imagination can supply. One or another vital factor is overlooked and the whole structure collapses.

BUILDING THE RIGHT WAYS OF THINKING

"The problem of education of the imagination leads me to the next unit, to which it belongs. Under the title of ways of thinking we put together all activities connected with objective cognition and thinking as problem solving. These include: (1) collecting data, observation, (2) storing them, memory, (3) experimentation, (4) forming and using concepts, logic, (5) use of different symbols representing concepts, such as verbal symbols, language, mathematical symbols, formulae and graphs, and graphic symbols, such as diagrams and drawings, (6) constructive imagination or the technique of transition from concepts and symbols to the realm of data, and of combining and recombining the data stored in memory into new units.

Observation

"The bulk of actual work in observation is done in other divisions, especially in the Universe and Civilization Divisions. The function of our special teacher is to watch carefully the work of his students done there, to help each of them in building the best individual technique, and to supply exercises of a more technical and specialized character to trim them into better form. For instance, to improve the rate and range of observation we use this procedure: Trays with a number of different objects are exposed for a short time and students describe what they see. Gradually following and leading the students' progress, the number of objects on the tray is increased and the exposure time is decreased. For the same purpose short moving pictures of certain processes are shown, the 'tempo' of presentation and the complicacy of the observed process being gradually increased.

"To increase what we call the maximum volume of observation, a situation or a film is presented for an unlimited

time and until each student feels that he has actually exhausted the possibilities offered. In training in selective observation longer films are shown, and the observation is required from a certain particular point of view or in a certain different aspect. We do not object to a moderate amount of competitive spirit in a training of this kind; for many students that makes the work even more enjoyable. The progress is often surprisingly fast."

"But is it not true that in actual life situations intensity of observation is usually determined by the intensity and the variety of interest the individual shows?" asked Dr. Mook.

"Decidedly so. That is why we try to build a great variety of intensive interests in all other divisions. Obviously nobody can learn how to play the piano, for instance, without an interest in music. On the other hand, the increasing ability to play the piano always increases interest in music; yet no pianist of any accomplishment can develop without some technical special exercises. In the same way the increasing skill in observing things enlarges and intensifies interests.

Memory

"To memory — skill in memorizing, remembering, and recollecting — we pay considerable attention, perhaps more than is customary in most schools at present. So perhaps a few words of explanation will not be out of place. To start with, we do not advocate memorization instead of thinking, as it has been practiced sometimes in old-fashioned schools; we simply believe that exclusive 'stimulation of thinking' as a substitute for knowledge of facts is not satisfactory either, as the experience of some modern schools

shows. Acquiring factual knowledge — memorization in a broad sense — and thinking are not mutually exclusive; on the contrary, they are inevitably complementary. Thinking, no matter how highly stimulated, can go on in a conceptual and factual vacuum no better than painting without paints or composing music without sounds. Knowledge, not ignorance, fosters thinking.

"Theoretically all this sounds so obvious that one is almost embarrassed to refer to it, but try to apply it to school life and often you are charged with the old-fashioned cult of 'mechanical' memorization and 'stuffing students' minds with unnecessary information that they will forget very soon anyway.'

"Perhaps the real reason for this negative attitude toward memorization is not intrinsic badness of learning certain data, but the fact that in the past the material memorized was too often unnecessary and presented in such a way that students could not possibly retain it for any length of time. We here are trying hard to save our students from the rather humiliating slavery to reference books even for most common facts, both by very careful selection of material to be learned and by improving students' ability to retain it.

"The first is chiefly a problem of curriculum and the concern of another division you have already visited. The second is mainly our job. Without going into detail, success in memorization is essentially a question of concentration and continuous practice. The more intense concentration is, the more the mind is undisturbed directly or indirectly by anything else, the better is the result in memorizing and

recollecting. The training started must go on steadily without interruptions and concessions.

"Perhaps one point more. We here begin to believe more and more that the real strategic point in the whole practical problem of memory is not so much the technique of memorizing as of recollecting. There is considerable evidence to show that potentially almost all of our experiences can be recollected. The only problem, and not a small one, is how it can be done. Just imagine how immensely our personalities would be enriched and our thinking intensified if we could at will recall to consciousness all that we had thought, learned, read, seen, or heard! It would give us almost divine powers! Certainly at present it is a Utopian ideal, but 'who knows?' Every step in that direction is of tremendous importance. Our Personality Research Institute is doing very interesting work in that field, but as yet all of it is in an experimental stage.

Experimentation and logic

"The next two items — experimentation and manipulation of concepts — are pretty well taken care of by other divisions, especially the Universe, Civilization, and Personality. But individual adjustments and supervision of individual training as usual are left to us. And it is not by any means just a formal routine. It takes a great deal of time and careful work, especially in adjusting the material presented to different levels and types of intelligence. The results, however, are very gratifying. From a practical point of view the gain is even greater than the immediate results because the efficiency acquired spreads into all other

fields and enables our students to do much more per unit of time than they would otherwise.

"As you probably learned in the Personality Division, all our training in reasoning is based upon and interpreted in terms of the dynamic logic of the included middle, with necessary quantitative modifications. We have found it sounder theoretically and much simpler and more practical educationally.

"Symbolics, which comes next, is closely connected with logic. By symbolics here we mean, of course, exclusively conceptual, not attitudinal, symbolics. Again as far as content is concerned it belongs to other divisions, and personal adjustments are taken care of by us.

The illiterate readers

"One of the chief points of our attack is the deficiency in grasping verbal symbolism; that is, in simpler terms, defects in reading and in understanding of the spoken word. It is a rather sad but undeniable fact that many, perhaps most, high-school students at present do not know how to read. Perhaps that is true about a considerable number of college students also. By this I do not mean, of course, that they are illiterate in the literal sense of the word. They know how to utter the printed words; but unfortunately, after having read a page, they have an extremely vague idea of what it is all about, cannot answer questions concerning the material read, and generally fail to incorporate even its most essential points into their minds.

"Even though under pressure of the special requirements of a test some students satisfactorily fill up blanks in test sentences or answer questions asked, only seldom under ordinary conditions do the same students get the full meaning of what they are reading. In other words, even if they are able to read, they do not have a habit of doing so.

"There are many factors responsible for the situation. I will not go into it now, but the plight of these numerous 'illiterates' is pathetic. Usually if in their studies they are forced to get something from a book they do the only thing they can do: They reread and reread the same paragraph or chapter in the same illiterate way until they are entirely exhausted and disgusted without getting any wiser as to what it is all about.

"Between those definite and almost clinical cases and fairly good readers is a large group of students whose reading habits are neither appallingly bad nor what they should be. In fact, even a fairly good reader can improve his reading ability considerably by proper attention and exercise.

"Since reading plays such an important part in all study, inefficiency in it spreads over the whole field of school work and its bad effect is augmented in proportion to the reading done and attempted. In a sense the more studious a student is, the more time he wastes because of his deficiency in reading, and the more firmly he establishes the poor reading habits. The accumulated waste in time and in mental effort is tremendous.

Retraining in reading

"To avoid this waste of time and intensification of bad reading habits, one of the first things we do with our students when they enter the school is to train them in efficient reading. For weeks to come they are persistently and systematically trained in how to read with relaxed mind; without haste, but not slowly; with the utmost concentration; never losing the general thread of presentation; picking up essential points, concepts, and arguments and evaluating them critically. They are taught all helpful auxiliary devices like underlining important statements or key words and making notes, outlines, summaries, and reviews; but the main goal is always improving the process of reading itself and of building the habit of being satisfied only with intelligent understanding, not with merely following combinations of printed characters and 'getting something' out of it.

"All this is much harder to do than to describe. It requires time, effort, and determination. But results reward generously. Every bit of improvement facilitates practically all work done in other divisions, and students are quick to realize it.

"Since, as you have noticed, in our instruction we use very extensively victrola records, radio, talkies, and movies, we provide the analogous training in proper assimilation of audible and visual presentation, the technique being along the same general lines as in training for reading.

A craftsman and his tools

"Putting together the education in observation, memorization, experimentation, practical logic, symbolics, and objective imagination, the work of this unit can be best described in school terms as *education in study habits*. The unit answers a very real need in modern education. The

position of intellectual habits in school life at present is peculiar and deserves serious consideration. I personally find it very convenient to think of the situation in terms of the work of a craftsman, a woodcarver for instance. Suppose that he has little freedom and no opportunity for designing patterns for his work, that his tasks are assigned to him, and that the main emphasis is put on the quantity and quality of his effort; in other words, on his industry and 'will to work.' Very little care is given to his tools, the assumption being that with proper effort almost any tools would do. To me this is a good picture of the procedure in 'old-fashioned' schools.

"Now imagine that the main, almost exclusive, emphasis is put on the inspirational aspect of the craftsman's work, on the opportunity for choosing and creating his own designs. The problem of the 'will to work' is supposed to be solved in this way; it is taken for granted that under these conditions the tools in some mysterious way will take care of themselves. This gives a fairly good description of the situation in many progressive schools.

The balance of powers

"The results seem to us unsatisfactory in either case. What we are trying to do is to give a balanced attention to all three elements involved. We provide plenty of opportunities for choosing and creating the designs to be executed. We do not take for granted that this would always create automatically the 'will to work,' but try to regulate efforts more directly. Finally, we pay a great deal of attention to the third factor neglected in both situations — to

tools. We do not believe that any satisfactory degree of craftsmanship can be achieved without a proper assortment of tools with keen, sharp edges, kept in good shape and order. Providing personality with the needed variety of tools and keeping them in working condition is one of the main tasks of the Center and especially of this unit.

Objective imagination

"To finish with this unit, I will just mention a few exercises we use for the training of objective imagination. To cite a simple exercise: After being given a verbal description of a certain arrangement of objects, a student is asked to make a diagram of this arrangement. Then he has to make a picture or a model of a small object, of a building, or of a room after being given a verbal description of it. Later a more or less complicated object is shown from two different points of view; the problem is to make a drawing of the object as it would look from a certain third point of view.

"Although the assignments are steadily growing more and more difficult, it is always training of the objective and constructive imagination, since students are supposed to follow strictly the objective data without introducing any new elements created by their fancy. The essence of the technique is concentration. If one can put all his visualization power and attention into the situation, he succeeds relatively easily.

"Concentration plays even a more prominent part in the next unit — contemplation. In a sense concentration is the very soul of contemplation.

DEVELOPING THE POWER OF CONTEMPLATION

Contemplation: a definition

"Perhaps I had better tell you at once what we mean by contemplation; there are so many meanings and interpretations of the term." Pratt paused, closed his eyes, and very slowly continued: "To us contemplation is the process of maintaining for a certain length of time a state of distinct and intense awareness of a certain simple or complex phenomenon, resulting in establishing a close relationship between the personality and the phenomenon and leading to incorporation of this phenomenon into the person's mind.

"Isn't it a clumsy definition?" he smiled. "But it is a good one. Most good definitions are clumsy unless they are mere epigrams — not definitions. To this I would only add that the direct function of contemplation is intensifying the awareness of a phenomenon as it is, but not as it should be. In other words, appreciation, not reformation, of the things observed is the essence of contemplation. Of course, as a result of contemplation the environment is often improved, but this is only a by-product of contemplation.

The vital abstractions

"Perhaps you already have a question burning at the tip of your tongue. 'For goodness sake, what have all these utterly abstract niceties to do with school children and their everyday life?' Well, like many other abstractions, this one forms the very essence of our life. When a child sucks its lollypop with gusto, when a youngster is thrilled by a movie, or when anyone of us enjoys a dinner party, listens

to good music, reads an interesting book, or ponders over what Justice is after all, in all these cases and thousands of others contemplation, in the sense I have defined it, is the name of what happens. Intentionally I gave you a moderately intense definition of contemplation or a definition of a moderately intense contemplation, which is in this case the same. To grasp the nature of contemplation more clearly, it would be helpful to describe also its two extremities: the primitive, embryonic form of contemplation, and the most advanced and mature variety of it.

"To simplify the matter, let all elements of the process wane and fade away as far as possible. When its duration approaches the zero of a fleeting moment, its intensity is reduced to a mere existence, and relationship with the personality as a whole is thinned into a shell of formality, the process still may be called contemplation, no matter how rudimentary, as long as the element of awareness is present to any appreciable degree. This means that the awareness is the very essence of contemplation, its seed, out of which everything else develops.

Awareness, the essence of personality

"The elucidation of the nature of contemplation by emphasis on awareness has a double significance. First, it links closely and almost identifies contemplation with one of the two fundamental ingredients of experience, with 'suffering' and 'undergoing,' the counterparts being 'doing' and 'controlling.' From our point of view of personalism, however, even more important is the relation of the awareness element in contemplation to the nature of personality.

To us awareness is the very foundation of personality. No matter how skillfully and favorably to its existence and survival a mechanism or organism behaves, the term personality cannot be reasonably applied to it unless the element of awareness is present. Since on a human level personality is both an indispensable prerequisite of any reality and the fundamental basis and source of evaluation of all values, contemplation becomes an extremely important process of far-reaching significance. From a fact it becomes a requirement.

Contemplation: a requirement

"In order to show the nature of this requirement, it will be best to give the normative definition of contemplation. The definition would inevitably retain all elements included in the 'medium intensity' contemplation you have already heard, only intensified. Even at the risk of bothering you by repetition, I have to introduce this final description of contemplation because in our actual educational work it is the only one that really counts. It reads like this: Contemplation is the process of maintaining at will for a considerable length of time the state of acute and exclusive awareness of a certain simple or complex phenomenon with the idea of establishing a relationship as close as possible between the phenomenon contemplated and the contemplating personality for the purpose of incorporating this phenomenon into one's mind as deeply and firmly as possible.

"I may add here that the intense form of contemplation usually results in a strong feeling of satisfaction ranging

from thrills of ecstasy and buoyant joie de vivre to a more placid but not less keen feeling of bliss, harmony, peace, and happiness. Those states of personality are peculiar in that they possess a tremendous value and attraction to those who have experienced them and are almost impossible to be understood and appreciated by, or conveyed to, people who have never lived through them.

The attributes of contemplation

"Dealing with contemplation one must have in mind the following aspects of it: duration, intensity, exclusiveness, range, and amplitude. The last term may sound to a stranger a little cryptic in this connotation and need some explanation. Amplitude is concerned with what I described as incorporating a phenomenon into one's personality and with the different kinds of relationship between the personality and the phenomenon. (The incorporation is essentially an enriching of personality and an extension of it.) It is a very active process and is accomplished very much in the same fashion as an amoeba incorporates into itself its food: First, the animal projects extensions of its own body and envelops the object it is interested in. Then it digests the object, and finally assimilates it. Contemplation technically is also a projection of personality or what we call selfprojection. Some aspects or levels of personality must be extended to and projected upon the phenomenon in question. Then it must be worked upon, reduced to and interpreted in the terms in which it is going to be incorporated. Which elements of personality are put into play is extremely important for the final shape contemplation will take.

"For instance, contemplation may be limited by the level of perception. When one enjoys a warm bath, sips a good liqueur, rests his eyes on a piece of bright-colored silk, listens to a high fermata gracefully performed by a rich Italian voice—in all these cases contemplation is essentially, although of course not 100 per cent, perceptive, sensual.

"On a more complex level the phenomenon may be apobservation and conceptual reasoning, as in the case of an/ scopic slide, a philosopher wrestling with the problem of free will, or a physicist elaborating some implications of the quantum theory. Here we have a higher amplitude since not only senses but the whole intellect is used to bring the phenomenon within the experience of personality.

The higher levels

tion of personality—in other words, a certain attitude— "The amplitude is even higher when the whole cross secpermeates, illuminates, and in a sense recreates the object of contemplation. Listening to Beethoven's Appassionata, looking at Botticelli's Primavera, reading and meditating on Edgar Poe's The Raven, welcoming the rebellious freshness of the first spring thunderstorm, or at that, any genuine aesthetic appreciation is a good example of this amplitude. treated, and evaluated as a personality, we are at the top of the scale. Perhaps the best examples of the scale. self-projection may be found in the life of St. Francis. His Hymn to the Sun, sermons to birds and fish, chats with

the brother wolf, and his continuous radiating of friendship, companionship, and brotherly love toward all creatures of the earth and heavens are the pure essence of this amplitude of contemplation. This is the same tendency that in a different setting makes Lindbergh name his story of the trans-Atlantic flight We, Russian peasants sing songs about the mother earth, and a violinist pat and caress his favorite violin like a beloved child. The secret of genuine friendship and love, both romantic and parental, lies in treating another emphatically and exclusively as a person; in other words, in complete and consistent self-projection. Religious experiencing or treating the Universe in personal terms gives another all-inclusive illustration of the same tendency.

"These four levels of amplitude are not separate entities. They are only sections of the same continuum which makes exact classification in most cases very difficult. Besides, most actual contemplations are a blend of several levels, only with a predominance of some one. Generally we assume that the excellence or value of contemplation increases all the way along the scale.

"Referring to the four levels, it may be convenient to label them sensuous, intellectual, aesthetic, and personalic. Perhaps I have to apologize for using the last adjective, because you will not find it in any dictionary. But the difficulty is that no other word would designate what we have in mind and what seems to be a very useful concept. Therefore we are forced to introduce a new term. Perhaps the term complete self-projection or self-projection proper would be more natural, but the expressions are too long in structure and too broad in meaning."

St. Francis discussed

"The more you refer to your 'personalic' contemplation as the highest type, the more I become doubtful about the desirability of it," said Dr. Stone. "Really I am not trying to be unduly frivolous; but when you referred to St. Francis's peculiarities as a typical example of what you had in mind, I just tried to visualize what our life would be if all of us start preaching to fish and birds, addressing flowers, or dialoguing with the sun. Perhaps I should restrain myself from using the word crazy in this connection, but certainly all that would look extremely artificial, to say the least. Do you really think that all functions of normal social life could be carried on and human civilization could continue its present progress if that type of behavior became a habitual occurrence?"

"Yes, I am quite sure that there is no danger whatsoever to our civilization in that type of activities; I believe
that your fears are a result of misunderstanding," answered
Pratt. "My belief is that the personalic contemplation as
exemplified by St. Francis's attitude would be a very
worthy addition to our present modes of life, but I never
meant to suggest that all of us en masse should imitate St.
Francis's life as a complete substitute for what we are
doing now. It would be disastrous, indeed, just as it would
be if all of us should write long novels, like Tolstoy; be absorbed in music, like Beethoven; pursue with an endless
chain of questions anyone whom we could get hold of, like
Socrates; or spend days and nights in a laboratory experimenting with anything we came across, like Edison. I
should not perhaps restrain myself from describing that

kind of a world as *crazy* either. On the other hand, without poetry, music, philosophy, and inventions this earth would be a rather dull and uncomfortable place to live on. As it stands now, most of us can easily and safely afford considerably more of art, of intellectual pursuits, and of the personalic contemplation.

Children and adults in contemplation

"It would not look artificial either; on the contrary, very natural. In our present society it is children who possess the personalic attitude most. Naturally and easily they talk with their dolls and other toys, enjoy using expressions like 'Mr. Sugar,' 'Mr. Fox,' or 'Miss Violet,' and love stories where objects are treated like persons. In adult communities the 'closer to nature' people are, the more are they inclined to the personalic contemplation, as for instance in the case of our Indians. Only, to me children's attitudes are more mature. They nearly always keep a clear distinction between the contemplative and the pragmatic problems. If they want some actual help or information, they nearly always turn to adults or the mechanical devices around them, not to their toy friends, while Indians often neglect the distinction.

"When children, with increased age, lose their personalic attitude, the fact is artificial because it is achieved mostly by pressure of adult public opinion. It is a great pity, too. This important attitude should not wilt prematurely. On the contrary, it should blossom forth in the more mature age; only the objects of contemplation must become broader, deeper, and more significant.

"By the way, this brings in a generally rather important point: the fitness of objects of contemplation. Contemplation, like any other relationship between a personality and an outside object, is always established in a certain environment. If the environment is not congruent with the object contemplated, the whole situation becomes ridiculous and silly. This discrepancy is widely exploited by the writers of comical fiction and is often used as a cheap argument against the value of the contemplative attitude generally. I hope I answer your questions to your satisfaction, Dr. Stone. Going now to the other than amplitude aspects of contemplation, I will say a few words about them.

Duration, intensity, and range

"Duration may seem a merely formal factor, but it has considerable technical value. It produces a distinct accumulative effect. I personally believe that one of the reasons for the satisfaction people get from listening to music is that, in addition to the value of its content, music facilitates and almost forces upon the listener the continuity of awareness. Of course this accumulative effect is felt only within certain limits. After a certain point fatigue creeps in and increase in duration becomes a negative factor.

"The meaning of *intensity* is obvious. It is a powerful element in contemplation and sometimes a source of confusion; for instance, when a very intense contemplation of lower amplitude seems of a greater excellence than a less intensive contemplation on a higher amplitude. The interrelationship of different elements involved should not be overlooked in an analysis of contemplation.

"Exclusiveness in a sense is the measure of concentration. In other words, it is the indication to what extent awareness of other experiencing, besides the contemplated phenomenon, is absent.

"Finally, by range we mean the relative amount of content contemplated as a single awareness. For instance, an amateur listening to a symphonic concert can follow only main melodies and other prominent features of the music, while an experienced conductor at any moment includes in his single continuous awareness the sounds of all instruments of his orchestra.

"Now at last after all these somewhat extended preliminaries I can turn to the work done in the contemplation unit."

"Excuse me for extending what you call preliminaries even further," interrupted Dr. Mook, "but I have a question that seems to me very important. How, from your point of view, do you picture the relationship between activities or behavior of the individual and contemplation?"

The four types of activities

"This is a very interesting question; only, if you don't mind, I would word it slightly differently. To me contemplation is such an active process that I would prefer to reformulate the question thus: 'What is the relationship between contemplation and other activities?'

"It will help to answer the question if I classify all human activities into four groups: automatic, mechanical, constructive, and creative. *Automatic* activities are the activities that do not involve awareness of the process at all, al-

though one may be aware of the result produced. Digestion, assimilation, growth of hair and nails, and the mechanics of walking or running are examples. In a sense these are human activities only in a complimentary way. mechanical activities awareness is involved, or at least may be involved, but it is not quite necessary or essential. If present, it is of a vague and dull complexion. As illustrations I will cite putting on one's coat, operating any mechanism with which one is well acquainted, like a latch lock or typewriter, and habitually repeating a simple sentence like 'Watch your step.' Constructive activities call for continuous awareness, which is indispensable and quite essential, but distinctly instrumental and subordinate to the efficiency and success of the enterprise in question. Solving any practical, especially urgent problem, designing and executing any device for the sake of results effected by it, or inventing mechanisms or schemes that are badly needed would be good illustrations here.

Three kinds of creative activities

"Pronounced awareness primarily for its own sake characterizes the *creative* activities. Three subdivisions can be made here. *Pure creative* activities include all cases of contemplation where the contemplated phenomenon is not produced or controlled by efforts on the part of the contemplating personality. Sitting in a comfortable chair and intently listening to good music would be a representative example.

"The second kind may be called *mixed creative*. It includes all cases of contemplation where the contemplated phenom-

enon is produced or controlled by efforts of the contemplating personality. In most cases the phenomenon is some constructive activity; but this activity is exercised not for its own sake, as such, but only to provide a phenomenon for contemplation. Almost any game or sport would be a good example of it. For instance, bridge or chess. The basis of the whole procedure is a distinctly constructive activity, solving the practical problem of checkmating the opponent's king or taking as many tricks as possible. However, obviously the solution of the problem is not the commanding factor, because if, after having arranged the chessmen on the board or dealt the cards, it were possible to use some mechanism that at once would bring the final situation, the whole enterprise would be not improved, but practically ruined. The really important factor in the whole process is the continuous awareness, continuous contemplation of the procedure in operation. Exactly in the same way the real meaning of the activities of football players is not bringing the ball into a certain definite position, but providing a phenomenon to be continuously contemplated.

The cumulative contemplation

"The last subdivision I should call cumulative or reflected contemplation. Like the previous form, it comprises cases of contemplation where the contemplated phenomenon is produced or controlled by the contemplating personality, but there is one new condition. The constructive activity is always arranging a situation that will represent a certain attitude. Altogether the three stages constitute the activity: first, a contemplation or awareness of a certain attitude;

second, a constructive activity to produce the situation in the environment or in the individual himself that would express the attitude; and finally, contemplation of the arrangement expressing the attitude. The case of an orchestra conductor would help in understanding the structure of the process. First, the conductor must have a certain attitude, or a succession of attitudes, or colloquially 'an idea' as to what the orchestra is going to play and how. He acquires it by contemplation of the score. Next he has a constructive talk ahead of him — to make the orchestra produce music that expresses the attitude he has in mind. Finally he continuously contemplates the music produced. The necessity and significance of the first two stages are clear. The significance of the third stage may be easily missed by outsiders under ordinary circumstances, but it is always present. But there was in history one pathetic example when it was actually missing, with genuinely tragic consequences. I have in mind the night when Beethoven, almost completely deaf, conducting his Ninth Symphony, continued to wave his baton after the musicians had already finished playing the score.

"Any artistic self-expression, as it is usually called, of a poet, pianist, sculptor, or dancer always has those three elements. First, the artist is aware that he has 'something to say,' has an 'inspiration' or a message to be expressed. Sometimes it is quite a vague feeling, sometimes a well-crystallized creation. It may take shape suddenly or be contemplated for years. Next comes the constructive technical activity: the arrangement of the proper words by the poet, the manipulation of masses of clay by the sculptor, the movements of his fingers and feet by the pianist, the behavior of the whole

body of the dancer. Finally comes the last accumulated glory of contemplating the final product. Of course, in reality the three phases are by no means always so clearly differentiated. Due to the continuity of the creative process, they generally overlap and blend.

"I call it reflected contemplation because in this case an individual's attitude is first projected into and objectified in a certain medium and is then contemplated again by the same personality as if it were reflected back to him from the objective medium. It is actually a double contemplation, a doubly creative activity.

Evaluation of activities

"It is rather interesting that in the two last subdivisions activities are a blend of creative and constructive elements which makes the degree of exclusiveness rather low and consequently decreases the 'excellence' of contemplation. The process is continuously interrupted and interfered with by the necessity to pay attention to control of the constructive activity. It is obvious a priori that the less effort and less awareness the constructive element requires, the higher would be the exclusiveness and consequently the value of contemplation. This is exactly what actually happens. The greater an artist's technique or mastery over the constructive phase of the work, the more excellent is his contemplation and the greater the satisfaction enjoyed.

"Incidentally, this fact, together with analysis of other types of activities I mentioned before, suggests a good general principle for evaluation of activities: The more contemplation is involved and the higher is the type of contemplation, the more valuable is the activity. But I would better stop here and not develop this statement, or I never shall be able to finish with this topic. I hope you see more clearly now our interpretation of the relationship between contemplation and other activities.

Conditions and objects of contemplation

"On the practical side of education through contemplation the main steps are establishing habits of relaxation, building skill in concentration, and increasing intensity, range, and amplitude. The need of *relaxation* is obvious. Nobody can start a new enterprise wholeheartedly unless freed from tension and the agitation of other activities that have yet had no chance to fade away. How it is done I have already mentioned.

"Concentration as a very personal and intimate activity is so deeply focused within one's personality that it cannot be reached or controlled directly from outside. What educators can do is to convince the students of its value and then provide conditions and objects best suitable for the work.

"The conditions are mainly quiet, pleasant, and soothing surroundings. In cu-division you have already seen the 'cabins.' There are many of them in our division too. We also have several 'hermitages' in the woods and on the hills around us. Some of them are more or less closed structures, with a few small windows arranged especially to favor the contemplation of the scenery they reveal. Some are almost entirely open, quiet nooks. To many students they offer more favorable conditions than any kind of room or 'cabin.'

"The types of objects suggested for contemplation are

really almost unlimited. Pictures, statues, utensils, tools, music, poems, sayings, ideas, pieces of furniture, fruit, flowers — actually anything may be used. One of the most important qualifications of the teacher in charge is to know how to guide in selecting objects that would best fit each student. You realize that this kind of work is possible only if an extremely informal, close, and trusting relationship exists between teachers and students. It is also obvious that all contemplative education, especially in the early stages, is predominantly individual and personal almost by necessity.

The mental "starters"

"An extremely helpful device in building the habit of concentration is self-conditioning. Almost from the very beginning of the training the teacher suggests to his student to choose an object that has a particular interest and appeal to him and exercises a soothing, harmonizing effect. This object then is used as a kind of mental 'starter.' At the beginning of each contemplation the student first contemplates the thing for a time; since it is always the same object, the tie between it and the contemplative attitude becomes stronger and stronger and makes it easier and easier for the student to get the proper attitude.

"This 'starter' may be a picture, a statuette, a flower, a crystal, a stone, or a piece of beautifully colored silk. Sometimes it is not the appearance of the object but the association connected with it which makes it so helpful. One of our boys had as his treasure a pebble he brought home from Greece. He picked it up on the Acropolis. It was just a

most ordinary looking pebble, but it possessed a most surprising grip on the fellow's mind and worked extremely efficiently as a starter.

"Certainly it is not always an object in the sense of something grossly material and touchable. Very often it is a sound, a piece of music, a poem, or a scent. For instance, soft, floating, gonglike sounds in a quiet rhythm are extremely helpful to some people. Scents are also extremely potent when the needed association is established, but sometimes it is not easy to establish. To some types of students the reciting of a verse or a statement is the best. The conditioning factors are very individual. I have read somewhere that Schiller could write his poetry best when some overripe apples were stored in the drawer of his desk; but this does not mean that the scent of that kind of apples is generally beneficial to poetic inspiration.

The advanced type of conditioners

"With the growth of experience and technique we try to turn this form of self-conditioning into a more advanced one and to liberate a person from the necessity of being helped by an outside factor. It is quite possible to get the same result from concentration on the *mental image* of the original 'starter.' Then the starter becomes a permanent tool of the person — always available.

"After the first stages are mastered we also introduce, not in place of but in addition to the individual 'starters,' a common conditioner for all members of a certain group. The best medium for a group conditioner is music, since it can be easily contemplated by the whole group simultane-

ously. You have perhaps already noticed that in our assemblies we use a certain melody for this purpose. It is a very remarkable tune, somewhat like a chant. There are beautiful words for it. It is played and contemplated by the whole school before the actual performance begins. To make it more effective, after the melody is presented some time is given for concentration on individual conditioners.

"I am afraid that all that may appear to you very mysterious and queer, but it is only because it is a new and yet uncommon practice. Essentially it is exactly the same as the tuning of their instruments by musicians in an orchestra and the tense pause before the conductor leads them into the first common chord. Only in our case the instruments are of a more delicate nature, and consequently more delicate technique of tuning and repose is needed.

"When the fundamentals of concentration are established, the progress consists mainly in ascending to higher and higher levels of amplitude and in increasing the range or the ability to contemplate more and more complex phenomena. All the time we watch that this progress should be achieved without any sacrifice of intensity and exclusiveness. Technically it is primarily a question of right choice of objects and of gradual increase of difficulties presented.

Self-contemplation

"We pay special attention to self-contemplation. From our point of view of personalism, perhaps one of the worst features of modern civilization is its tendency to turn us into strangers to ourselves to whom the old Socratic 'Know yourself' sounds like a peculiar combination of a childish naïveté, a standing joke, and a tactless reprimand. In our opinion, besides being one of the greatest values in itself and the source of all other values instrumentally, self-awareness in its more developed forms of contemplation is also one of the most liberating, refreshing, stabilizing, and harmonizing experiences one can live through.

"I certainly cannot go into the details of the technique of self-contemplation now. It is a discipline in itself. I will mention only two important points: first, that guidance by a reliable and experienced expert is absolutely necessary, especially at the beginning; and second, that real selfcontemplation must not be compared with a morbid tendency to brood over some usually negative aspects of one's personality. Unfortunately this mistake is often made, though actually the relationship between self-contemplation and this unhealthy habit is one of contrast. They are mutually exclusive. The difference here is the same as that between a victrola playing a piece of music, and the same victrola, through a defect of a record, repeating endlessly the same succession of sounds registered on a single circular groove. As long as normal reproduction is going on, this torturous repetition of the same few utterances is impossible, and vice versa. The very fact that one element of a personality is constantly brought into the center of attention shows that the contemplation of the whole self is obviously not taking place.

"In addition to the general harmonizing and tonic effect of self-contemplation, it also may be used as a powerful tool for the more active recreation and reorganization of personality in more specific ways. In other words, it is a

strong factor in self-education, especially in the domains covered by the next group of units. They are self-control, attitudes, friendships, ideals and the outlook on life, and plans and ambitions."

THE LAST GROUP OF UNITS

Pratt looked at his watch and continued, obviously pressed by time: "The first two require explanation, otherwise they may be misleading. Generally speaking, education is nothing but continuous development of self-control and the reorganization of attitudes. In this sense either of the two units would cover the whole of education, but here we use the terms in a narrower sense. In the self-control unit we are mainly concerned with the ability to withstand shocks and blows coming from the environment without being depressed or unduly agitated and frightened. It includes all levels from physical pain and discomfort to spiritual disappointments and disillusions. In the eternal problem of balance between sensitivity and strength, emphasizing the first, we cannot neglect the other without letting our students become weaklings. In all our arrangements we try to provide opportunities for developing physical and mental courage and to create public opinion favoring them.

"In the attitudes unit we include both the more constant and broad reactions, such as the attitudes to one's self, to others, to nature, and to life generally; and the continuous flux of passing reactions that form our everyday life and whose aggregation and pattern are so characteristic of one's personality.

"These transient attitudes are so concrete, individual, and particular, so much modified by the circumstances of their appearance and disappearance, that it is almost impossible to give any general rules or principles for their evaluation. The main guides of our teachers in their direction of students' attitudinal development are taste and tact—the two very elusive qualities so indispensable for any creative work.

Ideals and aspirations

"Time is getting short. In a few minutes you have to leave to see Mrs. Le Brunn and Dr. Beeman. Fortunately the last units are so obvious and you already know so much about our work that you can see easily what is behind the the headings.

"No doubt you have heard about our attitude toward friendship in cu-division. As an intensive personality-to-personality relationship we value it highly. From the practical point of view, obviously it is impossible to win or make friends at will. But it is possible to create the general atmosphere and the individual attitudes favorable to friendships, and when friendly relations appear, to encourage and guide them, giving them as full recognition as any other school achievement. Certainly a very intimate relationship between teachers and students is the necessary requisite.

"Students' ideals and outlook on life are the sum total of all that has been done in all our divisions. Since all presentation is always done in large units continuously accumulative from year to year and from division to division, the

needed synthesis takes place in students' minds inevitably and all the time, and is only guided by the Center. As to its content, we give to each student as much freedom as possible, although naturally we stress the fundamental points of our philosophy of personalism and are happy when our boys and girls understand and appreciate our position.

"The plans and ambitions unit should not be mistaken for vocational guidance, although the necessary help in that direction is given. The main purpose of the unit is to make students look at their future, not as a career, but as a realization of their ideals and as a development of their own personalities and the personalities of other people, to which a career is only instrumental.

A solemn celebration or a tragic joke?

"When I say all this I realize that it may sound to you as a commencement-exercise speech: artificial, hopelessly idealistic, and naïve to the degree of being cynical. But to us here it is very genuine, real, and practical. Artificiality is not the fault of our ideals but of the nature of the traditional commencement addresses and of the schools that cherish them.

"The cynical attitude is always a hybrid of the comical and tragic; in this case it is the result of the circumstances under which the pronouncements are made: After stuffing students' minds with lumps and bits of mathematics, science, history, and languages; after stimulating their critical thinking and openmindedness and giving them a chance to paint, dance, and sing a little; after years of developing technical skills and accumulating disconnected

information; when all has been done and said, the school invites an outsider who has never even seen the students to tell them in thirty or forty minutes all about life ideals, responsibilities, and possibilities. Is it not a joke, a pathetic, tragic joke, when you start to think of it?

"That is the reason why we here try to make ideals, outlook on life, and aspirations not a luxurious uniform donned once in a while for special occasions, but our daily habit and part and parcel of our lives. In that way we can constantly use them as powerful levers for making our lives better without the danger of becoming sententious, sentimental, or priggish."

The final questions

When Pratt finished, Mrs. Franck assumed her unofficial leadership and said: "In all other divisions as a final summary we asked two questions very important to us. I know that we have hardly any time left now, but it would be unfair to your division to leave without having learned your answers. The questions are: What do you consider the most important part of the work of your division, and what is, in your opinion, the most significant contribution of your division to the development of students?"

"As perhaps you have already guessed," answered Pratt, "the most important part of our work is concentration and contemplation because any gain in this respect can be applied to almost any other activity, and also because it results in greater self-mastery and the feeling of ultimate freedom and power.

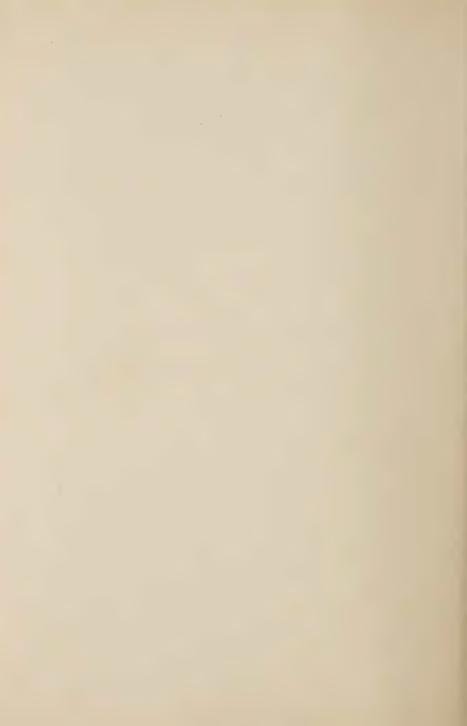
"The most significant contribution is the fact that, due

to our work, in the student's mind the idea of personality transforms itself from an abstract concept into a direct reality, a fundamental value, and (I think I am justified in saying so) a very effective method."

After an exchange of cordial greetings, led by Knapp we proceeded through inevitable winding passages to Mrs. Le Brunn's office.

NINE

DR. BEEMAN'S SPEECH social implications of personalism



DR. BEEMAN'S SPEECH

THE CRITICISMS OF THE SCHOOL AND THE ANSWER TO THE CRITICISMS

Tea and relaxation

It was very pleasant to be back in the quiet and restful office of Mrs. Le Brunn. The gray dusk behind the windows made the soft purple of the room even cosier than ever and reminded me that after all our discussions did not stop time and that the evening was already coming.

Another and more welcome reminder of the same fact presented itself in the form of two small tables, one with teacups and sandwiches and another bearing a large and shiny pewter bowl filled with a tempting collection of fruit.

Mrs. Le Brunn turned out to be a charming hostess, everybody enjoyed the opportunity to relax, and for a while a lively tea-party chatter prevailed.

The educatrix and a pear

Soon, however, we switched to educational matters again. Mrs. Franck and a pear were directly responsible for it. After having consumed several delicious sandwiches and refreshed herself with a cup of tea, the distinguished educatrix casually picked up a piece of fruit from the big bowl. It happened to be a pear of an unusual kind: large, roundish, almost like an apple, and bright green. When Mrs. Franck tasted it, she became quite excited: "Isn't it delicious?"

And so quaint! I never tasted anything like that. Where do you get them?

"Such peculiar flavor," she continued. "So rich, refreshing, and intriguing, almost irritating! By the way, Mrs. Le Brunn, you know, that is exactly how I feel about your school. Isn't it interesting how we educators always go back to our calling, even when tasting a new fruit? All the time today, visiting different parts of your most interesting school, I could not make up my mind about it; everything here is so stimulating, so good, and at the same time almost irritating. Now I know what bothered me, thanks to your pear or whatever it is. Your school is too good!

It is too good!

"I mean it. Everything is too rich, too luxurious, too exclusive. First of all, all those portraitoriums, contraptions for observing pictures, light effects in the auditorium, mediaeval cloisters, and colonial houses - all that is financially entirely out of reach of an average community at present. And besides all these too elaborate gadgets and overrefined arrangements are sheer luxuries. There is no need for them in our life. Schools without all the paraphernalia can and do graduate splendid students and good citizens every year. Outside of schools thousands of people are happy, never dreaming of all that you have here. But the most weighty argument with me is the exclusiveness of the affair. Obviously only the conceited élite, the leisure class, can afford an establishment like that, and I am sure the bulk of humanity, even if supplied with a similar environment, would neither enjoy it nor profit by it.

"To make a long story short, your school is undemocratic, and for me that is a very definite verdict." She put aside her fruit plate and brushed crumbs from her lap.

It seemed that the tea party was over and we were again in our educational controversy. Mrs. Le Brunn answered:

The pear again

"I will not agree with you that our school is undemocratic, nor argue the point. The answer would depend entirely on the understanding and definition of the term democracy; we have no time now for a discussion of that caliber. I will only try to analyze the psychological intuitive resentment against some aspects of our school that, as you said, bothered you. Perhaps the analogy with the pear would help after all the fruit is responsible for our present discourse. By the way, it is a real pear although it does not look like one. It is rather common in central Asia and in some parts of South America. Our friend down South tries to cultivate it rather successfully and to create a market for it with much less success. We receive the pears from him in large consignments; they make up a considerable part of our fruit diet. They are inexpensive, keep very well, have a really delicious flavor and as our laboratories have informed us, contain more vitamins and nutrients than most of the other fruits. However, often the first reaction to the pear is not altogether favorable, because of the novelty and unusual twist of its taste.

"I believe that your unacceptance of our school is also due primarily to its novelty and unusual character, in other words to the difference in the taste or to the discrepancy in patterns of values, for your formal charges can be answered readily.

Extravagance

"Generally speaking it is not easy to charge extravagance in education in a civilization that spends on chewing gum, ice cream, gambling, and racketeering more than for the instruction of its youth. More specifically, our buildings and equipment are not more expensive than those of many other schools, progressive or conventional. Only in spending our money we seriously took into consideration the attractiveness of the place and other requirements of our educational point of view. As I said before, the controversy is primarily a matter of difference in values, since we disagree, not on how much money should be spent, but for what purpose. Besides the type of education we stand for can be realized in a much more poorly implemented school. But to show the full value of the new approach, we prefer to have a really first-class equipment, such as is needed in any demonstration work or laboratory research.

"You said that our 'gadgets' are too elaborate. What you actually protest against is not the elaborateness itself. I am sure you would not resent the chlorination apparatus in a swimming pool, an adding machine in the office, and a microscope in a science laboratory, not to mention all the complicated mechanisms of a well-equipped technical school. Our equipment is not more complicated intrinsically. What bothers you is the new aims and the unusual fields of application of the gadgets. Again, it is the question of new tastes, new values.

"Even if we were more 'elaborate,' don't forget the historical perspective. There was a time when anything besides the printed sentence in a textbook was 'too elaborate.' Reference-books, libraries, maps, pictures, diagrams, workbooks, models, collections of specimens, laboratory equipment — all those came in spite of the same opposition.

What is luxury?

"My answer to the charge that we indulge in 'luxuries not needed in real life' will be the same: Don't forget the march of time. Playgrounds, gymnasiums, kindergartens, swimming pools, dramatics, shops, art work, dancing, music, creative writing — all were branded as luxuries when they entered our schools to become gradually a regular feature of modern education and real needs. Our work of personality building and of developing sensitivity, taste, and skill in contemplation is entering modern education and, we believe, they will soon become other 'necessities of life.'

"With symphony orchestras and chamber music on the radio practically every day, leading movie houses devoting whole programs to Wagner, and first-class opera singing heard from the screen, no schools can be too forward in these respects. We are on the eve of another revolution: In a few years the color sensitivity of the whole population will be greatly stimulated by polychromatic films. They will make all of us more color-minded in dress, interior decoration, and designing.

"Schools that educate children to live in the environment of twenty or thirty years from now cannot afford to neglect present-day 'overrefined luxuries.' Leisure

"You mentioned leisure. Yes, we have great respect for leisure, not idleness, of course. Only we are not a leisure-class school and do not intend to be so. We prefer to think of our school as a school for a leisure people, for a nation of leisure. The leisure is coming into our lives and it is coming to stay. The development of technology has been steadily liberating the working masses from their slavery to their jobs. Working hours are decreasing every decade, almost every year. One of the greatest problems of modern education is how to teach people to profit by the new leisure. Every school that fails to grasp that fact may become obsolete very soon.

"On your last point I agree with you. Our school is exclusive. All educational enterprises are. Obviously, art, music, and dramatic schools offer their instruction not to everyone, but to a selected group. Only a very small fraction of the population is capable of being trained to be acceptable physicians, lawyers, or aviators. Every highschool principal knows that only students with I.Q. above 110 can do passing work in high schools; this means that the majority of our population, conservatively 80 per cent, are intrinsically not capable of doing high-school algebra, chemistry, or Latin or any other major subject. Approximately only 10 per cent of our youth is capable of dealing with subject matter presented in colleges or, in your words, can 'enjoy or profit by it.' The percentage of people capable of being educated for independent research and promotion of knowledge is, of course, even smaller; in fact, extremely small.

Those exclusive schools

"So eventually all schools are 'exclusive.' This is not anybody's malice or fault; it is due to the pattern of the world we live in. Our school is no exception. It is for the élite, too. However, we are much less exclusive than others. Exactly because we concentrate on personality building and on ways and methods of improving learning habits, we increase the number of people who may be benefited by more advanced education. Furthermore, making our curriculum universal and introducing into it as many modes of human experiencing as possible, we offer better opportunity for any one to find some activities educationally profitable and enjoyable. I do not see why our school should be branded as especially exclusive and undemocratic."

A THEORY OF SCHOOL DISCIPLINE AS A SOCIAL OBLIGATION

Discipline

Mrs. Franck did not show any inclination to continue the discussion.

After a pause Dr. Mook said: "Since we have again plunged into the maelstrom of our educational problems and since Dr. Beeman has not yet arrived, I would like to hear more about your theory of discipline, references to which have been made several times today."

"I am not sure that it can be called a theory of discipline," answered Mrs. Le Brunn, "but we have our definite attitude toward desirable forces of motivation and our principles determining the line of action when in doubt.

Man the time binder

"Here we are not satisfied with the rather prevalent present belief that we should do things for the joy of it and select our activities in proportion to the immediate enjoyment they offer. First of all, this is more an evasion than a theory of action, because we need guidance and stimulations most exactly when 'the joy of doing things' is not felt and life does not roll along merrily and smoothly.

"Second, pragmatically no community ever was run successfully on this basis exclusively. In the future there is even less hope of it, since with growing industrialization and division of labor the immediate enjoyment of productive activities rapidly decreases. Even if with good luck individual conduct could be properly guided by the enjoyment motivation, it would be too miraculous to expect that in a group project the call for immediate enjoyment would regulate the behavior of the participants in the manner needed for the successful development of the project. Again with every year the number of group projects is growing as well as the size of the groups involved.

"Finally, the immediate enjoyment of the present is not all that human experiencing contains. Korzybski very properly calls man 'the time binder' who synthesizes past experiences for future use. Personality is much more than an immediate experience or even a succession of them.

Duty to personalities

"This means to us that in determining his conduct one has to consider the good of his own personality and of the personalities of others. We believe that this is one's moral obligation, one's fundamental duty, if you prefer the term.

"As far as his own personality is concerned, a student has to use his own judgment and follow the advice of a specialist in the field — his teacher. In any personal training, tennis, boxing, improving health generally, singing, or spiritual development, an expert adviser is indispensable, be it a coach, trainer, physician, teacher, or master. We try to convince each and every student that it is his obligation to himself, to his personality, to co-operate faithfully with his teacher and with all instructors.

Precious economic parasites

"However, the simplest and easiest obligation to understand is the obligation that young people owe to other personalities. All through the school work we make it clear to our students that up to the age of eighteen or twenty or often even later they exist economically as parasites. They have all necessities of life, indulge in its comfort and pleasures, enjoy the company of others, and have expert guidance in their development. To make all that possible, millions of people day and night spend many long hours in hard and dull work, and often suffer and risk their lives. Everything that they possess, use, and enjoy youth owes to those others.

"To be sure there is nothing wrong about it, nothing to be ashamed of, provided they understand it and pay back; how can they do it? Not by manufacturing all these commodities. Child labor is socially unsound and economically harmful. They can pay back only in one way: by doing their best in improving their personalities so that later they will be able to take part in supplying all the material objects, the good companionship, and the needed guidance for other generations. This makes honest effort and wholehearted co-operation a matter of personal obligation to others — elementary fair play and justice.

"Our students understand it and are proud of their share in the world work."

Professor Mook by his peculiar stirring in his chair and a prolonged easing of his collar indicated that he was becoming engulfed by a wave of philosophical doubt. Perhaps noticing it, Mrs. Le Brunn added, smiling:

Duty defended

"I know that using the words obligation and duty I expose myself to all kinds of attack for being old-fashioned and inflicting imposition. It is true that in modern educational literature the strong pedal on freedom and self-expression is not enough balanced by references to obligation, and the term duty is practically completely banished. But the sense of obligation is bound to reappear. It is in the air. Practically the only element that the numerous postwar social experiments and adventures have in common is the emphasis on social obligation and concern with the welfare of others; I think it is sound and constructive.

"Please do not misunderstand me. We here are by no means against the immediate enjoyment. We are only against the complete superiority of it. All of the four factors: immediate enjoyment, personal judgment, expert's advice, and obligation to others should take part in motivation, only to a different extent in different situations."

The next request was announced by the sonorous tenor of Professor Bressler:

"Will you please tell us about the administration side of your school generally and about handling the personnel especially?"

Mrs. Le Brunn paused for a moment and answered:

ADMINISTRATIONAL POLICY OF THE SCHOOL

Administration by organization and administration by improvisation

"As you know, generally there are two kinds of administration: administration by organization and administration by improvisation. In the latter case each problem is taken up when it becomes pressing and quickly settled on 'its own merits.' This procedure gives the appearance of alert efficiency and liveliness but completely lacks in continuity."

"I know the game inside-out," Knapp suddenly whispered staccato in my ears. "One of my principals was a virtuoso of that style. Always on the go. Every fall he used to announce the trumps of the year. Music one season, integration another, social science next. We all had to admire the panacea as long as it lasted. Nobody, not even the head himself, knew what the next move would be. A kind of educational chorea. Very disorganizing for the staff. Even worse for the students."

"We definitely adhere to the organization principle," I heard Mrs. Le Brunn continuing. "We try to foresee our difficulties and prevent them. All our main measures are

based on our general point of view. Every project is thought over in advance, thoroughly discussed by all concerned, carefully planned, and well implemented before being put into operation. This method seems to contribute greatly to the organic growth of the school and to insure better cooperation.

The lemon-squeeze system

"As to the teachers, we consider them the most important factor in all our organization and give them the best care we can afford. Since they not only teach certain subjects, but promote a definite type of life, they are entitled to the opportunity of living that type of life themselves. Especially are we on guard against dangers of the lemon-squeeze system, when excellent teachers in a few years are drained of their accumulated vitality and experience and thrown away as unfit. Besides being unfair and socially wasteful, the system is impractical. If teachers do not continue their development in a school, students cannot get the full benefit of association with them, which generally indicates that something is wrong with the school as a community and an organization."

AN ANALYSIS OF THE PRESENT SOCIAL SITUATION FROM THE POINT OF VIEW OF PERSONALISM

At that moment two lads in their teens — students, I understood — entered quietly. One of them said a few words to Mrs. Le Brunn; she nodded affirmatively, and the boys rolled away our tea tables.

Dr. Beeman appears

"Dr. Beeman is coming now," announced Mrs. Le Brunn. The door opened and Dr. Beeman appeared. He was a tall, slenderly built man in his early forties. He was dressed in a dark, well-cut suit, buttoned up and with a white handkerchief in the breast pocket. The short dark hair on his oblong head was parted in the middle and well groomed. His face of definite, strong lines at once reminded me of pictures of Woodrow Wilson, only without that sheiklike sleek prettiness which some portraits attribute to him.

Dr. Beeman greeted us with a kind smile as we were introduced, apologized for having kept us waiting, and took a seat. He settled comfortably in his chair, crossed his legs, removed his eyeglasses, started to polish them, and began to speak in a very simple, even manner as if just thinking aloud.

"By now I presume you are fairly well acquainted with the point of view that underlies our educational work and that we call personalism. By the way, using the term I beg you not to make us responsible for any other conception that may be connected with the word. Now I would like to tell you a little about the help that this point of view may render in understanding the present phase of the social process, because it seems to me that no outlook on life that does not bring light on the present world situation is entitled to any claim for significance.

An epoch of great confusion

"We live in an epoch of great confusion. We are torn by many irreconcilable oppositions. Within the span of a single life our generation was destined to alternate the glamour of the unprecedented drive for comfort and prosperity in peace time with the intoxicating fever of hatred and destruction incubated by the last war—a fever that seems still to be in the blood of nations.

"In economic life we are puzzled by the familiar paradox of want amidst plenty. Millions of people starve and suffer privation because too many goods are produced. Our technology has eagerly invented so many new processes, mechanisms, and materials that we do not know how or do not dare to use them. By the progress of transportation and communication we have conquered space and time, but we do not know what to do with them.

"In science we learned so much about the very foundations of the universe only to begin suspecting with Bertrand Russell that our knowledge is more a tribute to the ingenuity of our mind than the picture of reality. In religion and morals we reject the old traditions and have no creative power to build our own up-to-date equivalent. Generally the tempo of our life is so fast that our customs become obsolete before we adjust ourselves to them. Like a child who lost its milk teeth before the permanent set grew, we swallow our mental fare without chewing and suffer perpetual indigestion.

"To make things worse, in addition to the conflict of forces operating around the Atlantic Ocean, the difficulties of the Orient are introduced. The rising sun of Asiatic races is dawning for us. Both the vitalizing glow it sheds and the shadows it casts are becoming more noticeable every year.

Social unrest

"We are beset by problems on all sides. Social unrest prevails. New social theories, doctrines, suggestions, experiments, and adventures appear constantly and compete for our attention. Historians report that since the war major social disturbances have taken place in forty-four different countries.

"When we approach the suggested cures, the social phenomena involved are usually so complicated that for a layman, even for a so-called educated layman, it is impossible to form any intelligent opinion without long preliminary research. Nor when one looks up to experts for their enlightened decision, does one receive any help.

"In almost any important controversy experts of equal rank and ability are divided between the two fighting camps. Furthermore, the issues are so broad and fundamental that they spread far beyond the experts' fields and call for more basic evaluation than the technical advisers can offer.

The plight of educated laymen

"So we educated laymen are again confronted with baffling problems and have to find the way out of the maze by ourselves, unaided. We have to do so. So much is at stake. Humanity is indeed at crossroads. The welfare and happiness of millions depend on what turn will be chosen. This will not be decided by the volition of any one of us, but every one of us influences the public opinion which will say the last word.

"Which is the way out? What can be the guiding light at least? For myself I have found it in the conception of

personality as we here understand it; I will tell you how it helps me.

The historical heritage

"All our present assets and difficulties in a sense are not ours. They are inherited from the past. The forces that are responsible for recent development may be reduced to the following three: science, machine, and democracy. The extremely rapid growth of these factors in the nineteenth and twentieth centuries put us in our present peculiar position. Never before has western humanity had such tremendous possibilities for abundant life and perhaps never was it so dangerously close to a catastrophic disaster or to pitiful degeneration.

"Let us see how each force has contributed to both possibilities.

Science

"Science, the most admirable miraculous force! Its achievements, such as the modern use of electricity, wonders of chemistry, and progress of medicine, make it superfluous to dwell on the positive contributions of science. Everybody knows of them. At present the word scientific is almost synonymous with good or even with best. Sometimes it seems that we have not long to wait until scientifically begot children will be scientifically educated by scientific nurses and teachers in scientifically equipped nurseries and schools, then mate scientifically selected consorts, enter scientifically planned business, enjoy scientifically prescribed pleasures, die scientifically regulated deaths, and rest in scientifically managed cemeteries.

"And then I begin to sense danger. Something in me protests, not against science, but against the imperialism of science, against science dictatorship. I am puzzled; here personalism comes to my rescue and tells me why I am right in my protest:

"'Science is not fit to dominate you. It is only a creation of your personality, and even not the whole of your personality, but just of your intellect. Science is clever in solving problems, but it does not know what is good and what is bad, what is beautiful and what is ugly. Science knows everything about your environment, but very little about yourself. Science is interested primarily in quantities and repeatable events, and you are a unique combination of qualities. Science does not know what it is to be happy, what it is to be in love or to enjoy sunshine. How can you make it your master? No, it is a good servant, but you are lost if you let your own creation become your sovereign.'

"And I agree with personalism on this point; I know that I shall not favor any movement that either is against science as our powerful ally or that makes it the supreme judge.

Machine

"The other historical force, machine, to me is the tangible symbol of modern industrialization and in general of our powerful technology. Again the benefits of machines and technology are so obvious they do not need any elaborate defense. Our very existence depends on them. Imagine for a moment that all our trains, boats, cars, elevators, telephones and telegraphs, power stations, and factories should

by magic evaporate from existence; then you realize what we owe to the machine.

"In fact, a more natural question would be: What is wrong with machines? What can you say against mechanisms? My answer is: Nothing is wrong with machines except sometimes our use of them and our attitude toward them. Exactly as with science, as soon as the machine becomes an entity in itself independent of human needs or superior to human personalities, the level of life is lowered and the machine becomes harmful.

"Take, for instance, so-called depressions and overproductions. In simplest terms, functionally what is at the bottom of them? The fact that machines are allowed to function independently as self-sufficient existences and not as instrumentals for satisfying human needs; they go on producing something that for one reason or another is not consumed, does not benefit human personalities. This is a rather obvious fact on the surface; but economically the secession of the machine from social control is deeply disastrous, as every one of us knows.

Adoration of the machine

"Machines not only revolt for independence, they may even claim superiority and ultimate power. And they find followers. The uncanny creatures are so indispensable to us that consciously or subconsciously we are often ready to idolize them. In a country where intense industrialization was forced upon people at a tremendous rate of speed, the nouveau riche psychology demonstrated itself in a poster which became rather popular, or at least was strongly

popularized. It pictured some intricate and powerful plant equipment bearing the legend: Machine is our god. Under normal conditions one seldom encounters such overt deification of the machine, but subconsciously in usage and by implications we often put machines above personality. Personalism again gives a sound warning.

Machine versus personality

"There are several ways in which the concept of machine can be substituted for the concept of personality with very harmful results.

"For instance, the main function of machines, the justification of their existence, is producing commodities or certain useful changes in environment. To human personalities this activity is not essential. Whenever we consider human beings exclusively as productive, economic factors, we step down to subhuman level. It is done in industry when employees are dealt with as only living mechanisms, in social sciences when population is considered only from the standpoint of its economic value, and in personal relationships when people are treated as means for certain specific aims only.

"Another point of difference between machines and personalities is that in machines the inner drive or initiative is reduced practically to nothing and they are regulated entirely from without. Whenever human beings without appeal to their volition and power of choice are railroaded into a certain line of action by skillful manipulation of their environment, again the concept of the machine scores a point against personality. This is often done. The best example of what I have in mind is perhaps the frank state-

ment by J. Watson¹ when he describes the usefulness of his behaviorism. He says: 'If organized society decreed that the individual or group should act in a definite specific way, the behaviorists could arrange the situation or stimulus which would bring about such action.'

"Over its worshipers the machine in a sense has indeed a divine power. It tends to mold them 'in its image, after its likeness.' The most fundamental distinction between a personality and a machine is the capacity for contemplation present in man and lacking by machine. Machines always cause something to happen to other things but never are aware of what happens to them. There are many people who crave to be mechanized. Most people and social groups who preach 'efficiency' glorify the 'man of action,' despise 'theories,' are afraid of everything 'emotional,' proclaim themselves 'realists,' ridicule 'frills and fads' and generally are hostile to contemplative attitudes - most of them put the machine above personality as the ideal and are somewhat ashamed of their human heritage. Behaviorism again heralds this attitude theoretically, in its 'scientifically' organized form.

Personalism's warning

"But I am already warned by personalism. I will not favor any movement that tries to turn the wheels of history backward by an attempt to annihilate the machine, or that lets them dangerously skid by neglecting the problem of controlling the machine, or that allows them to crush the human mode of life by putting the machine above man.

¹ Psychology from the Standpoint of Behaviorism, J. B. Lippincott and Co.

Democracy

"Democracy is the last member of the powerful triad that shapes our destinies. It is the hardest to approach. Its effect on the historical process is less apparent. However, no thoughtful observer can deny that the increase of initiative among the masses and improvement of their standards of living have been fundamentally changing our whole social structure. The great positive significance of democracy is well established. In general public opinion, especially in Anglo-Saxon countries, the intrinsic value of democracy is held supreme.

"Democracy has become an almost religious entity; this makes the analysis of the idea even more difficult. The first service rendered by personalism to the problem of democracy is the removal of the religious aura. By ascertaining personality as the source and criterion of values, personalism prevents any abstract principle, no matter how vital and uplifting, from becoming an absolute potentate with the statute of *lèse-majesté* to protect it. This opens democracy to comparative evaluation as any other concept or social factor.

"The re-examination of the concept is especially needed just now when the weak points of democracy are attacked theoretically and its usefulness in certain situations is challenged by recent political development.

Not a concept — an omnibus

"The main technical difficulty in all discussion of democracy is the tremendous inclusiveness of the notion. One cannot honestly tell whether in his opinion railroad cars are

comfortable or not, if the term includes Pullmans, freight cars, air-conditioned cars, coaches, and refrigerators. Similarly in usage *democracy* is not a concept; it is an omnibus. Almost anything can be labeled democratic or undemocratic. Consequently the first step in an analysis of the problem must be finding the most essential content of the term democracy, its most important ingredients.

"For my purpose I will take the old formula made so familiar to all of us by the French Revolution: *liberty*, equality, and brotherhood. The three virtues point to the aspects of democracy that at present attract most attention.

Freedom

"The problem of freedom is at present the greatest problem humanity faces. Future historians will refer to the first half of the twentieth century as the epoch of the struggle between the principles of individual freedom and economic security. If all of us would renounce completely our right to choose our economic activities, the problems of unemployment, poverty, and overproduction could be solved quickly and permanently. In fact, all actual attempts to straighten out our economic chaos always start with curtailing or abolishing individual freedom.

"Some people protest against it violently, insist that freedom is the absolute necessity for a human mode of life and that nothing can be good without it, and cry: 'Give me liberty or death!' The extremists on the other side answer: 'Stick to your liberty and you will get both. Individual freedom at present means freedom of exploitation for a few

and freedom to die from starvation for most.' Both sides are in a great measure right. The struggle will not end in the suppression of one principle by another. It will lead to an adjustment.

The adjustment needed

"Personalism suggests a good method for the adjustment. You are already familiar with our differentiation between civilization and culture. It has vital bearings on the problem of freedom.

"In civilization all activities in controlling environment are becoming more and more large group projects, carefully blue-printed in advance. Individual, independent planning and choice are incompatible with efficiency and success in that type of action. Freedom is out of place here; perhaps intrinsically it is not much needed since the whole process is not real living, but primarily providing for living. In culture, in activities representing the development of personality all enterprises are primarily individual, spontaneous, and emergent. They cannot go on without personal choice; freedom here is a basic necessity. If only all of us and especially our rulers learned to 'Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's' we could combine the efficiency, perhaps enforced, in producing all necessary instrumentals for the good life with free creativeness in actually living it.

"Giving a rule, even a good one, of course, is not a solution of a problem. Its application especially to many borderline cases may be very difficult. But I believe that if the method is well understood and wholeheartedly applied, the

needed technique will be soon developed and humanity can enter its most splendid age.

Equality

"Equality is the weakest link of the whole chain and leads to many misconceptions that hamper our social progress. Emphasizing uniqueness and variety of personalities, personalism on general grounds tends to oppose the doctrine that goes so far in stressing uniformity and sameness of human beings. More specific evidence justifies the opposition.

"Obviously people are not equal. Some have the physique of Dempsey; some are puny weaklings. There are Einsteins and Toscaninis as well as morons and monotones. In the same city block one can find professional murderers and people who would sacrifice their lives for others.

"People are not born equal either. The more we know about heredity, the more we are convinced of that fact. Inherited characteristics can be modified by environment, but hardly ever completely eliminated.

Smuggling the principle of equality

"All this is obvious. The doctrine of equality in this form cannot find many defenders, but strangely enough beliefs either based on the doctrine or acclaiming it by implication are quite common. Take, for instance, the belief that all people possess the same power of judgment concerning the affairs of state. Important problems confronting government in one or another form are submitted to popular vote and anyone's opinion is considered as good as anybody else's.

"We are so accustomed to the system that we do not notice the abnormality of it. If a child has a cold or a blister, only a person who has spent half of his life in preparation and training and whose reliability has been tested, only a full-fledged physician, can legally give advice and a prescription. To teach the table of multiplication in a public school, one must have a license. If a pipe bursts in the basement or a faucet is out of order, only a licensed plumber is officially qualified for the job of fixing it. To prescribe what to do concerning problems of state is open to everyone. Are social problems usually so simple that everybody is equally well qualified to handle them as easily as anyone can tell white from black? Of course not. Perhaps in a time when all laws of a state could be put on twelve tables or decisions were made in a town meeting, it was true; but there are few problems so complicated as the modern political and economic issues of our times. Nevertheless, we continue to believe that everyone is equally good in solving-them.

"I know that the actual situation is more complicated—that popular voting is also an instrument of volition and a safeguard against exploitation. But to neglect the cognitive deficiency of the method is to divorce volition from intelligence. Modern technology has made the whole social structure so complicated and individual or sectional interests so interdependent that intelligent decisions are needed more than ever. A measure that is well intended but of poor judgment is dangerous equally to all. Were we not so dominated by the idea of equality, we could, as in other fields, devise new methods which would retain the advantages of

the present system without its defects and which would still protect us against exploitation and yet make use of the opinions of experts.

Is the majority right?

"The other belief based on the equality doctrine is that the majority is generally right. This method is as reliable as that of comparing deposits made in two banks only by counting the number of checks deposited in each without considering the amounts of the checks. The study of human abilities shows that in each activity best performers, first-class experts, and great talents are always in the minority. In fact, the more highly selected a group is, the smaller the minority it represents. For a common operation almost any surgeon would do; for something more complicated we look for a better man. If a case is extremely difficult, only very few high-class specialists will succeed. In any field of human activities new discoveries, ideas, and methods are contributed by a very small minority of lucky geniuses. After a discovery is made, the majority within certain limits can apply and use it; but the essence, the leaven of human progress, and the highest ability of judgment are embedded in a few. That means that the newer and the more involved the issues, the more difficult it is for the majority to be right. The constantly accelerating tempo of life and the steadily growing complexity of problems make the judgment of the majority inevitably less and less reliable.

The average man

"The third form that the outgrowth of the equality doctrine takes is the tendency to consider everything from the

standpoint of an average person and arrange life primarily for his benefit. Making the gifted minority an unprivileged class is, of course, extremely unfair to the most precious part of the human race. Nor is it beneficial to the privileged average. Like a boomerang the injustice strikes back. Weakening of the forces of progress stops the increase in the average standards of living, and when persistent, even pulls them down.

The equality of opportunities

"Besides being an attempt at generalization of facts, the equality doctrine is sometimes taken as a requirement regulating the treatment of people. It is generally called the equality of opportunities. The normative aspect of equality is not more constructive, and for the same reason: People are not equal and cannot be treated as equal. We cannot give equal opportunities for the realization of their plans and desires to Lindbergh and the kidnappers of his baby, or to Edison and a racketeer.

"Even within intrinsically desirable activities what would be the use of providing equal opportunities for studying mathematics for a Newton and for a boy whose mathematical ability is limited to long division, or equal opportunities for playing the piano for a musical prodigy and for one who is musically deaf? The real need is not for leveling, but for differentiation; everyone should have opportunities in proportion to his ability to use them; ability is always variable.

A historical paradox

"It is a puzzling question: How could such an unnatural idea as equality of human beings gain its stronghold over

public opinion? My explanation is that paradoxically enough those who fought for theoretical equality pragmatically aimed at eradication of the actual enforcement of the principle practiced at their time. What they really wanted was to abolish the caste system. The essence of the caste system is the belief that all members of a given group are equally or equally enough qualified in certain respects. Members of the nobility were supposed to be equally fit for leading positions and therefore entitled to special privileges. People of the lower classes were all supposed to be good only for less responsible occupations and consequently for an inferior social status. If the contention had been true, the revolution could not have taken place and perhaps there would not have been much need for it. The claim was wrong. Social progress was handicapped and the sporadic attempts at practical leveling were drowned in the ocean of the universal but theoretical equality.

Brotherhood

"We have reached the last aspect of democracy — brother-hood. It is least popular and least discussed, but from the standpoint of personalism it is the highest. To me brotherhood is the soul and essence of the real democracy. In the spirit of brotherhood one approaches his fellow men, not claiming his rights or declaring their social status, but as person to person in terms of human understanding, affection, and love. Brotherhood operates on the level of complete self-projection, in the terminology of personalism.

"It is also the most inclusive of all three and contains the best trends of liberty and equality. Real brothers respect mutual freedom and do not impose themselves on others. In a good family the humblest child, clumsy, not so bright, and generally plain, enjoys his generous share of affection and feels the common ties of friendly living together, even if he himself and all others are aware that he is not their 'equal.'

The pilot and a touchstone

"In the present confusion the Spirit of Brotherhood is a reliable pilot and sensitive touchstone. Democracy is with us to stay. Its hopes, ideas, and aspirations have a tremendous appeal with most of us. Like everything living it is developing and growing. Many different movements approach us under the same name of democracy and plead for our support. We have to make our choice. Personalism provides us with the guiding light. The further away the claim is from the democracy of equality, which, either by making freedom an absolute dictator or by banishing it, levels all human beings to arithmetical units, the more we should favor it. The closer it is to the democracy of brotherhood, which uses freedom judiciously to promote creative relationship among unique human personalities, the more we should help it."

THE RELATIONSHIP OF THE DIFFERENT POINTS OF VIEW
PRESENTED

Saying good-by

Judging by the reaction of the visitors when Dr. Beeman finished, a shower of questions was impending. I was forced to take the initiative. I walked to Dr. Beeman to thank him for the opportunity of seeing his school and to tell him how much I enjoyed my visit. There was also a personal question I wanted to ask him: "Dr. Beeman," I said, "I frankly admit that I am much more impressed by your school than I ever expected to be. Especially am I convinced by what you said in your speech. But I am a little puzzled by what I heard from Mr. Knapp. He seems to be a great admirer of you and of your educational philosophy; at the same time he is so critical of modern progressive education. To what extent does he represent your point of view?"

The incarnation of balance and harmony

Dr. Beeman smiled: "I have known Knapp for many years. We are great friends and agree on all essential points. Knapp is a singularly unbiased and unpartisan person. The passion of his life is balance and harmony. In any controversy he always supports the side which in his opinion is not given consideration enough to make the whole situation balanced. Like a knight-errant he can't help rushing to the rescue of the suppressed and attacking the suppressor to restore the harmony. As a result he may be seen in many different camps without belonging to them, which shocks some people.

"He is not really hostile to Progressive Education. In fact I cannot see how he could give so much thought to it, were not he seriously interested in it. He only always complains that Progressive Education does not progress forward but just happily proceeds nowhere in particular. That bothers him and I think he is right."

At that moment the incarnation of balance and harmony appeared in person and insisted that I must leave immediately if I wanted to make my train.

The mad ride

I shook hands with Dr. Beeman, and we rushed to Knapp's place. His car was already there. I took my luggage, and we started.

If our trip from the station was fast, this time it was positively a mad ride. I clenched my right hand on the top of the door, my left hand on something else, trying to keep my seat at curves.

We did not talk much. In the silence of the night my mind went back to the impressions of the visit, and I realized that indeed there had been no exaggeration in my saying to Dr. Beeman that I was more impressed than I had expected. All these new ideas grew on me; I felt that I was becoming more and more enthusiastic about what I had seen and heard.

Suddenly a question popped up in my mind and I asked Knapp: "What was your dissertation about?"

"About the difference between the Aristotelian and Platonic ways of expression and handling of problems, especially social problems, as far at least as we can see from their known works. Aristotle exemplified beautifully the formal, abstract, strictly logical, and conceptual approach; Plato represented a more human, more colorful, and more comprehensive method which allowed more play to extraconceptual elements of the human mind. In the best Aristotelian style I proved that Plato's method was far superior.

It made a dissertation anyway. They hardly would have accepted it in a dialogue form."

The shrill whistle of a locomotive sounded quite near by. Knapp "stepped on it." I clenched my hands even more firmly. The train and our car stopped at the station simultaneously. We jumped out, grabbed my things, and ran to the platform. The train was already moving when Knapp was passing over to me the last pieces of my luggage.

* * *

The final conversion

Only when left face to face with the impressions and recollections of the last crowded twenty-four hours, did I realize fully to what tremendous impact of ideas new to me I had been exposed.

The more I revisited in my imagination different parts of Dr. Beeman's school and pondered over the most significant statements I had heard there, the more I was convinced that my whole educational point of view was rapidly changing. As in a supersaturated solution the shock of those new experiences caused a sudden and fundamental recrystallization of all my ideas on education.

After a few hours of this intense, feverish thinking in the intellectual solitude of the car under the stimulating rhythmic accompaniment of the train, I knew that I had become a different person.

Instead of two days I stayed with the Timminses for two weeks to put my new point of view in shape. For a while I hesitated, whether I should retain my position at Branton after the change of my orientation. Now I have made up my

mind. I am going to Branton, not to take part in the educational St. Vitus dance in the shadows of idolized science and society, but to fight for real Education that, employing science and improving society, progresses forward and upward, guided by the idea of *Personality*.





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